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CHRISTIAN OUTDOOR EDUCATION

AND THE

MILITARY CHAPEL PROGRAM

by

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PREFACE

Within the last ten years, the young adult has taken an implicit interest in the great outdoors. The outdoors has taken on a new meaning for this young adult--not just a place to travel through to another "match-box jungle," or a place to use to the "heart's content;" but now a place where one can begin to see the total relationship of nature to man and vice-versa. Recreational travel through such activities of hiking, canoeing, and trailer travel have opened up new reservoirs of knowledge and experience. This recreational out-let in the United States alone involves billions of dollars for equipment, land resources, and facilities.

The church in its quest to serve the total person has made significant advancements in this same time frame through the transformation from the typical church camp for the youth, to one that involves all ages and progressions of activities. There is the awareness that the nature of camping offers opportunities not duplicated elsewhere for learning through outdoor living, healthful recreation, experience in cooperative living, and spiritual enrichment. There is the realization that the potential of Christian camping programs is a great means of education in Christian living. The degree of character growth through experiential living in a "natural" setting has proven over and over again that this program is an excellent tool in aiding an individual to find his relationship with his Creator, and with the community of believers around him.

With this in mind, it is my purpose to develop a basic philosophy and program of Christian Outdoor Education that can be implimented in the military chapel program. Chapter One involves the development of such a philosophy and its basic objectives. Within this chapter we seek to analyze our camper--who he is, and what he is like--why there is a need for a sense of Christian community, and what are its values to the military setting.

Chapter Two takes a look at the role sensitivity groups are playing in the military service and how this program can be utilized, supplimented, or augmented through a Christian outdoor education program in the chapel. To conclude this chapter there is a section on how sensitivity training can be utilized in the development and training of the camp staff.

Chapter Three will seek to put all of this together in a practicum, or program, that can be utilized for the young adults and families of the military service. This will involve the why and how of family camping and opportunities for trailer travel, canoeing, hiking, etc. for the single soldier. The appendix will include basic materials that will be of value to the administrator in conducting such programs.

The method of research was through vast reading, interviews with civilian and military personnel--especially leaders in the field of outdoor education. Special thanks to Dr. Melvin A. Moody, Consultant to Camping and Christian Education Outdoors of the United Methodist Church, The American Camping Association, Mrs Fay Fulghum, Episcopal Diocese of Virginia, and the Reverend Bob Hall, St James Episcopal Church, Richmond, Virginia, as well as the many military chaplains that assisted me in this program. I am particularly thankful to my advisor, Professor Glenn Q. Bannerman of the Presbyterian School of Christian Education. Without his advise and

enthusiasm for Christian Outdoor Education, the real depth of this paper would not have been reached.

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CHAPTER I

TOWARD A PHILOSOPHY OF CHURCH CAMPING

Introduction

"What! Go Camping! Look Chaplain, I have had enough of this camping business--with the bivouacs, running around in the field playing soldier--no way, Chaplain!" "Besides, isn't that for the kids and their church camps?" "What could I get out of that?" The average serviceman has this common concept of organized camping, like looking through the wrong end of a pair of binoculars which are focused on specific activities such as tenting, swimming, playing games etc. But it does raise the question--is there a place in the military chapel program for Christian outdoor education?

It is a paradox of our day that man's rapid strides in providing comfort and ease for daily living have struck at the very root of his relation to creation. Large segments of our population no longer need to be involved in the rudimentary tasks of providing food and shelter. With this man has developed a false sense of self-sufficiency--he no longer feels dependent on his next-door neighbor, who is often a stranger. He is removed from the sources of the God-given essentials: water, food, clothing, and shelter.

Along with this has come urbanization, automation, shortened work week, materialistic pressures; all tending to distort values and threaten the moral and spiritual foundations of our cultural heritage. Consequently

the tragedy of this litterbug generation is not simply the trash that it has scattered over the landscape, but the loss of a sense of values, a symptom of the broken relationship with the land and of the lack of concern for the worth of persons.

It is the purpose of Christian Education, whether in a civilian church, or a chapel program, to enable one to be aware of God's self-disclosure through Jesus Christ, and of the demands thus made upon him. As man responds, he is transformed and is awakened to a new dimension of life around him--the holiness of God's creation, a creation to be cherished and used responsibly. As Teilhard de Chardin has so aptly put it: "By virtue of the Creation and still more of the Incarnation, nothing here below is profane for those who know how to see."[1] And in the words of St. John: "You shall know the truth and the truth shall make you free. If the Son shall make you free, you shall be free indeed."[2] The following two poems illustrates this quite well:

God Spoke To Me

God spoke to me
When all was still;
I heard His voice
Upon the hill;
In music of
The bending trees
He spoke, and there
Were summer leaves.

When winds were high
I heard again
His voice; 'twas like
A great amen

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[1]Teilhard De Chardin, The Divine Milieu. (New York: Harper and Row, 1960, p. 34.)

[2]John 8:32,36 (RSV).

And when I walked
By ways unknown,
I felt my hand
Within His own."

--Julia Dollins Ardayne[3]

An Indian Prayer

"O Great Spirit,
Whose voice I hear in the winds and whose
breath gives life to all the world, hear me!
I am small and weak, I need your strength
and wisdom.

Let Me Walk In Beauty,
and make my eyes ever behold the red and
purple sunset.

Make My Hands
respect the things you have made and my
ear sharp to hear your voice.

Make Me Wise
so that I may understand the things you
have taught my people.

Let Me Learn
the lessons you have hidden in every
leaf and rock.

I Seek Strength,
not to be greater than my brother,
but to fight my greatest enemy--myself.

Make Me Always Ready
to come to you with clean hands
and straight eyes.

So When Life Fades,
as the fading sunset,
my spirit may come to you without shame."

--Annonoymous[4]

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[3]The Christian Home. (Nashville: United Methodist Publishing House, August 1973, p. 1.)

[4]The Christian Home. (Nashville: United Methodist Publishing House, June 1973, p. 25.)

Well planned outdoor experiences through Christian camping programs can help to restore a sense of oneness with the natural order, where each person feels a part of the whole creation and sees all the world as interrelated. Through the good guidance of a Christian leader, a person can observe the phenomena of a sunset, a bubbling spring, and come to an encompassing understanding of man's utter dependance upon nature for existence, and on the other hand, that the preservation of this and other God-given resources is dependent upon himself and his fellow man. The total awareness of who he is and how he is related to his fellow man and God, is the result of the combination of several factors that should be prevalent in any good Christian camping program. These opportunities are: 1) spiritual enlightenment, 2) individual character growth, 3) aesthetic appreciation in its own worth, 4) individual initiative and creativity, and especially 5) a good opportunity to experience good social amenities.

It is my premise that Christian outdoor education can be an ideal tool in this new world of leisure facing man today. He has time for observation, investigation, and creativity. As he roams over the massive creation of God, man will not only find a better awareness of himself and his needs, the person-to-person community that is involved in this creation, but also his relationship to the very land that he has tried to subdue since the creation of man.

A philosophy of Christian outdoor education is the same as the philosophy of the Christian Church. It must be based on the conviction that God comes to people, calling them into relationship with Him. As persons respond to God in faith, love, commitment and obedience, they find that light is thrown on <u>all</u> relationships and that they are empowered and enriched within these relationships. "The whole field of relationships embraces

the gamut of personal experiences and needs and their expression in specific interpersonal relationships: self-image, sex, sense of destiny, survival, affection, usefulness, power, security, authority, trust, love, forgiveness, and reconciliation."[5] Outdoor education is "mission oriented" for it begins just a step outside the door of the chapel where it enriches, vitalizes, and compliments the content of the curriculum of the chapel by means of first hand observation and direct experiences. It provides uninterupted periods of time for exploration of the biblical and traditional studies of the chapel. It provides opportunities for deepening interpersonal relationships, relationships with God, and with the natural order.

Lord Chesterfield, in a letter to his son away at school, aptly advised him that "The knowledge of the world can only be acquired in the world, and not in a closet. Books alone will never teach you, but they will suggest many things to your observation."[6] The outdoors knows no boundaries and can go as far as the legs or other means of transportation can carry one. Lessons of life are to be found at every turn, and the symbols of life are not just to be heard, but to be felt, smelled, tasted, and retained far longer than that which is merely read about or listened to. As the late L.B. Sharp said: "Teach outdoors that which can best be taught outdoors, and teach indoors that which can best be taught indoors."[7]

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[5]James L. Bellinger,"What's Happening to Church Camps and Conferences." Spectrum, March 1972, p. 25.

[6]Donald and William Hammerman. Teaching In The Outdoors. (Minneapolis: Burgess Publishing Company, 1971, p. 2.)

[7]Ibid., p. 3.

Some Basic Objectives

As Christians we interpret the natural world as God's creation, where He continues to be active and where He rules. Some principles that underlie programs in the out-of-doors are:

1. The natural world plays a part in helping one understand that this world is the creation of God and (though fallen) is sustained by His word and directed toward His goal.

2. The world of natural creation can help the individual know he is not separated from creation but part of it and dependent on it.

3. One takes pleasure in being out-of-doors. This facilitates and enhances his learning in the Christian education process.

4. The out-of-doors provides an opportunity for real observation of the elemental processes of birth, growth and change, pain and death, which are a part of the life setting in which Christian education takes place.

5. The out-of-doors provides an opportunity for the individual to take his place more creatively in relation to the Creator in assuming responsibility for the natural setting for his life. He is helped to work cooperatively with the laws of nature. He can participate in conservation. He can learn to evaluate the phenomena of what natural creation means for total life and for his own life.

6. The area of the out-of-doors has an effect upon a persons relationships. It enhances his relationship to others by calling for new types of decisions and by helping people see their relationship to each other in the whole inter-relatedness of creation.[8]

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[8]Adapted from Staff Handbook,(Syracuse, New York: Syracuse, New York Outdoor Experiment, University of Syracuse, p. 20-21.)

Basic to all these principles is the fact that guidance and direction in any program of Christian education are given by mature Christians who have been influenced by their previous life experiences, including those in the church.[9] It should be remembered that learners also bring something to the learning experience. Ideally a leader should enter into the learning process with the learners, and thus become a learner along with those assigned to his care.

Who Is The Camper? And What Is He Like?

Let me say at the very beginning, I thoroughly enjoy the young adults that I meet in the military service today. It has been tremendously satisfying and challenging to work with them in the many areas of military life.

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[9]Robert P. Davis. Church Camping. (Richmond: John Knox Press, 1969, p 25.) puts the special contributions of church camping in a little different way. They are summarized as follows:

1] provides a person with a deeper awareness of God as creator and sustainer of the universe.

2] relates a person to other persons in a peer group, or families to other families, in Christian living.

3] relates younger persons to more mature, adult Christians other than their families, in a sustained, counseling relationship.

4] affords an opportunity to discover that all of life is holy, and that it cannot be separated into the sacred and the secular.

5] affords an opportunity to study the Scripture and make application in an immediate, living situation.

6] encourages the spirit of Christian community cooperation rather than the spirit of competition.

7] helps in the development of self-reliance.

8] leads to a Christian understanding of the worth of an individual in terms of what he is rather than of what he possesses.

9] provides a setting where inter-group activity can take place at a significant level.

10] teaches a person to be responsibile for the care and the use of all of God's creation.

Bone and Britten, Consultant in Outdoor Education have an interesting set of objectives, not limited to the church program. See Outdoor Education by Bone and Britten, Oreland, Pennsylvania.

Their varied backgrounds, cultural, religious, and ethnic, have been revealing to me--yet it has not always been easy to understand them.

Todays military personnel are largely the results of the population explosion and permissive society of the 1940's and 1950's. The majority of them are not radicals, hippies, or protesters, but men and women who still believe in the American way of life. Though they may be critical at times of the institution, they do not want to do away with it, but are looking for ways to reform it for the benefits of the individual rather than the institution. They see everything as changing: our technology, our economy, and our society. And this is one of the major problems for the young adult; as changes are happening so fast that it is difficult to know where one stands, much less where one should be years from now. In a world that we could hardly have imagined, young people are just as eager to accept adulthood as they ever were, but it is becoming more difficult each year to predict the dimension and shape of the future, and the role they will play in it.

The young adult sees uncertainty in our present society through such activities as the ever increasing divorce rate, crime, communal living, younger marriages--both open and nuclear--emotional problems, increasing alcoholism and drug use, as well as society drop-outs. Many appear to be somewhat non-dogmatic, anti-ideological, and to some extent hostile to doctrines and beliefs of the past and present.

> All of the surveys made of American public opinion in the last five or six years have shown an astonishingly preciptious decline in confidence in our institutions. American higher education has had a grand time explaining that nobody trusts the President, nobody trusts the Congress, nobody trusts big business, nobody trusts big labor. The best poll taken on confidence in higher education showed that in 1966 about 61% of the American people would express a great deal of confidence in higher educatiou; last year it was down 33%.

(Mind you, the American people have not taken leave of their senses: confidence in Congress was only 21%, newspapers only 18%, and advertising a mere 12%.)[10]

The most striking change in young adults attitudes and values is in the direction of values leading to immediate gratification. They are no lazier, no more hedonistic, no more passive or aggressive than our generation. But their focus is on the short range goal--tomorrow, next week, next year--and not as much on a "slow move toward some vague, undefined distant goals." Our generation was and is much more oriented to the future than is this present generation of young adults serving in the military service.

Most of the young adults have been raised during a period of affluence.

> The age we live in is one of enormous personal prosperity. Our gross national product in constant dollars will go from about $1.1 trillion, last year to about $2 trillion in 1980. Per capita income by 1980 should reach $6500 per person.[11]

The average serviceman now coming into the service makes over $5000.00 including his meals, lodging, medical, and clothing expenses. With promotions, which come rather fast if he applies himself, it is not uncommon for a serviceman with two years duty to be making that much excluding his lodging, food, medical, and clothing expenses. Consequently, with his increased desire to be "free" his buying power allows him to purchase special cars, boats, motorcycles, etc. The weekends are like a mass exodus from the military installation to where the action is--any place that he/she considers to be free of the institution, or the everyday run of the world that they think they face four or five days of the work week. Being "free" from the home environment is a major influence here also.

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[10] Daniel P. Moynihan, "Youth and the Troubled Sixties." The Washington Post, July 29, 1973, p. C5.

[11] Ibid., p. C5

The serviceman has the advantage of a communication media that would baffle the previous generations. This communication media of TV, radio, telephone, etc., keeps him in constant touch with what is going on in the world. And being in the service, he is able to get first hand information about much of this for he is confronting many of the national issues that the average civilian only hears about. An example of this could well be the dilemma of the commandment "Thou Shalt Not Kill", yet being a part of the military arm of his government, he is trained to do so. This has proven over and over again since the Vietnam conflict to be one of the most perplexing issues confronting the serviceman. He is not sure of his position and hungers for a relationship with persons with whom he can think and talk this dilemma through.

Another aspect facing the serviceman is the attitude toward sex. Sex is no longer viewed as an activity to be enjoyed only by married people, or an activity for bringing children into the world. He is freer, more open, less guilt-stricken about sex then members of previous generations. The attitude toward sex is primarily one of human drives that are to be satisfied, not ignored, or suppressed. There is no long-range commitment or implication of marriage in the sexual act. However, he still has strong feelings toward marriage and the right girl. Most service women that I have met, though not as liberal generally as the men, do have the same general attitude toward sex.

The problem of discipline in the service is another important issue for the service man. He has been reared in a permissive society and when confronted with a more strict discipline, he does not always know how to cope with or handle the situation. He yearns to be free--not wanting to have anyone to tell him what to do, when to do, and how to do it. The

courses of study are mostly ones of lecture, and "this is the way the Army says do it." They feel that this is definitely a stifling of initiative, but generally this feeling occurs before they think the process through and realize the methods merit consideration and support.

Though there is a fair representation of this age group in the chapel programs, on the whole, they are not chapel/church oriented. Again, they see the chapel as a part of their parents institution, which does not speak to them. It is the goal of every chaplain in working side by side with this young adult to relate the Gospel of Good News to his need and understanding. The Chief of Chaplains Five Year Program (see Appendix A) presents this effort quite well (of which this paper is a means of accomplishment.)

To summarize the needs of the new generation of service men and women, I think it can be boiled down to four points: 1] the need for recognition, 2] the need for response, 3] the need for security, and 4] the need for a new experience in living. As Bob Mitchell puts it:

> Every person is like a box of crackerjacks--somewhere down in the bottom of that lousy box is a prize, but you have to eat some pretty crummy popcorn to get down to where it is. If we have any other approach to counseling but this, we are in real trouble. We must be personally centered in reaching the young adult.[12]

In working with the young adult of today we must understand him first. If we are to reach him with the Good News of Jesus Christ, we must understand his culture, try to learn his language, not necessarily speak it, but at least understand it. We must have the Christian ear to listen--to know him as he is--and get down through all of the "pop-corn" of rough living, to find the real "prize" that is his very soul in Jesus Christ.

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[12]Bob Mitchell. "Where The Action Is." Yearbook of Christian Camping, 1967, p. 8.

The uniqueness and intimate experiences of the outdoor education experience can go far in aiding the young adult to find himself in Christ.

Christian Community

Probably the main struggle for young adults today is the "idenity struggle." In the military service this is very true, his network of peers and superiors are constantly changing, developing, and being based on a variety of values ranging from the ultra liberal to the conservative. All of these combine to influence value standards of the young adult. The young adult is seeking some standard that he can trust and invest his life's energies in. The answer may be in part the development of a real sense of community within the military service that will give him an anchor to withstand the above outside pressures. This community, spoken of here, is the quest for a Christian community within the military community.

Definition: What Is Christian Community?

It is the experiencing of God's calling of a community of believers into fellowship with Him and with each other; which is then followed up by the communication of the Good News of redemption through the living examples of such a redeeming fellowship. As St. Paul writes in Romans 1:11-12: "For I long to see you; I want to bring you some spiritual gift to make you strong; or rather, I want to be among you to be myself encouraged by your faith as well as you by mine." (NEB)

This spirit of Christian fellowship--a real koinonia--is developed only through the Holy Spirit itself.

> If we are to walk in the Spirit our first lesson in the Spirit must be that we do not possess it but it possesses us. Better still, 'He possesses us.' God is spirit, and they who worship Him must worship Him in spirit and in truth. But if we are to be possessed by spirit we shall have to learn to give ourselves to Him; that means giving ourselves to this community. It means committing our-

selves to one another in faith and trust. To walk in the spirit here is our faithfulness to one another before this altar and in the classroom and in play. It means that we trust and respect each other enough to speak the truth in love--which entails no diminishment of honesty or love. It means that we enter into one another's life and find at the heart of our common life that living, pulsing reality called the body of Christ. The amazing gift of Christian community is never manufactured in the individual, and one may possess it only by sharing it.[13]

To realize Christian community then is to literally experience small group sensitivity. It is lived, breathed, and felt by the group in every day activities where they must depend upon one another for support and understanding. Too often Christians and non-christians have felt that this type of community can only be experienced in study groups. It may be a start, but it can only be realized when lived in actuality. By living it in a small group (camping situation, for example,) he obtains the experience and is then able to take it back to his everyday activities and continue it. The Christian community that is started in a small group camping experience is like ripples on the water caused by the throwing of a stone--the ripples begin at the center and continue outward--however, there is one difference. With the Spirit working within the individual, the ripples do not subside, but continue in power as the individual continues in his everyday activities.

Purpose of Developing Christian Community

Small group camping, regardless of the age group, can go far in providing the chapel program with an ideal situation for the development of Christian concepts in community living. By sharing together, friends among friends, strangers among strangers, good Christian leadership can

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[13]John and Ruth Ensign. Camping Together As Christians. (Richmond: John Knox Press, 1958), p 65.

help all to put into practice the Christian concepts and attitudes that may only be vaguely evident back in the barracks or homes. In the small group camping situation, the group consciously and unconsciously examines itself continually in the light of the principles and person of Christ and then are able to adjust their lives accordingly for continual living experiences.

Christian community does not just happen in camping situations. The development of Christian leadership involving sensitivity and awareness is a must. If the leadership is not able to relinquish control of the group and let the group practice the democratic principles of the community, the group will never jell into a good community relationship. This will also have a tendency to allow for cliques among the campers and again the spirit of community is destroyed or not developed. But through awareness and sensitivity on the part of the leader, to the needs of the group and individuals, the struggle for Christian solutions to difficult problems often develops the most meaningful experience, which may be called a good redeeming Christian fellowship.

Values of Christian Community

The importance and value in developing a sense of Christian community is many fold, but for the purposes of this paper, I would like to emphasize the following four tenets.

1. The value of experiencing a Christian community.
2. The value of interpersonal relationships.
3. The value of learning from camping activities.
4. The value of the worship experience in the outdoors.

A. Experiencing a Christian Community:

Programs sponsored by the chapel that use the out-of-door setting can help a person discover Christian ways of living with others. Camping affords one of the best opportunities for democratic living and Christian fellowship. When one adjusts to demands made upon him, he may recognize his responsibility to a Christian group. No one can compel one to love anyone, but, by being with his peers in a group twenty-four hours a day, he may learn to trust them and develop a sense of unity and security.

With the help from mature and understanding leaders, group loyalty may develop into Christian fellowship. In situations where group members plan, think, work and explore together day after day, whether it is a short week-end hike or families camping in trailer travel, the campers can discover together principles that guide Christian relationships. In such a fellowship of shared joys and disappointments, anxieties and heart-aches, members can help each other meet difficulties as they arise. When there is conflict the group must feel a good trust relationship to be able to stop and ask itself "what is happening here." "What is needed?" The same process is used when the group realizes that everything is going well--"what makes it go well?" The members attempt to identify and evaluate what helped or hindered the life of the group that day, to recognize the action of God in the lives of the members, and to identify behavior that will help the group function more effectively. In small group camping, for instance, such evaluation or appraisal of the day's happenings can become a part of the talk around the campfire before anyone turns in for the night.

In short, some of the more outreaching objectives of the Christian community in small group camping with young adults are as follows: 1] to try to reach a common purpose in the service of mankind; 2] to seek a vision for that purpose as related to God's purposes; 3] to seek the love

of right and truth in the Christian context; 4] to seek a faith in the Fatherhood of God within the universe; 5] becoming aware of the sensitive needs of others; 6] to seek to aid every man in getting his full chance at happiness and success; and to 7] arrive at a dedication to carry out ones mission in life as God has ordained.[14]

B. Interpersonal Relationships:

Much more will be said about this value under the title of "Sensitivity Group Relationships and Christian Community" later in this paper. For the present, a brief summary of this experience will suffice. The development of Christian community relies more upon action then words. Communication takes place not only by words but also in non-verbal or semi-verbal encounters, such as eating, working, or singing together. It can occur while working with others in conflict situations, at times of suffering, working, playing, and worshipping. Through these non-verbal encounters a genuine message about ourselves and others is communicated.

Such opportunities may occur in a variety of settings, but the small group camping experience offers a particularly important opportunity. Here people can find that the common events of daily life change by the impact of the physical surroundings. Confrontations with these physical forces call for new types of decisions that result in new patterns of behavior for both groups and individuals. In a natural surrounding, away from the "man made world", ideas, concepts, and experiences can be adequately presented, challenged, explored, and apprpriated in their true light.

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[14]Adapted from Ernest M. Lignon, "Can We Inspire A New Generation to the Achievement of Christian Character." Religious Education, July/August 1954, p.4.

C. Learning From Camping Activities:

Taking the serviceman and woman out-of-doors in small group camping with a minimum of man-made comforts, provides a setting for activities that cannot be accomplished back at the installation. Living together for an extended period of time--not separated by barrack walls, different jobs--develops different relationships and interpersonal interactions. There are opportunities to acquaint oneself with new skills, new knowledge, and new attitudes, particularly in the areas of worship, work, study, and recreation. There are ever-present opportunities to become acquainted with persons of other racial, ethnic, cultural, religious, and economic backgrounds.

The military spends a lot of time developing human relation seminars where servicemen and women are brought together in groups to rapp about different social problems--especially racial matters. But to my experience, these rapp sessions do not really touch the inner most core of the problem--and many servicemen leave with the attitude "well that's done"--his problem has not been solved, only talked about. But living this relationship in the Christian community--this ethnic interaction can go a lot deeper in finding solutions.

> Young people do not assimilate the values of their groups by learning the word (truth, justice, etc.) and their definitions. They learn attitudes, habits and ways of judging. They learn these in intensely personal transactions by their immediate family or associates. They learn them in the routines and crises of living, but they also learn them through songs, stories, drama and games. They do not learn ethical principles; they emulate ethical (or unethical) people. They do not analyze or list the attributes they wish to develop; they identify with people who seem to them to have these attributes. That is why young people need models, both in their imaginative life and in their environment, models of what man at his best can be.[15]

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[15]John W. Gardner, Self-Renewal: The Individual and the Innovative Society. (New York: Harper and Row, 1965), p 124.

> ...the nurturing of values that maintain society's moral tone--or allow that moral tone to slaken--is going on every day, for good or ill. It is not the dull exercise in ancestral piety that some adults make it seem. It goes on in the dust and clamor of the market place, the daily press, the classroom and the playground, the urban apartment and the suburban ranch house, and it communicates itself more vividly through what men do than through what they say. The moral order is not something static, it is not something enshrined in historic documents, or stowed away like the family silver, or lodged in the minds of pious and somewhat elderly moralists. It is an attribute of a functioning social system. As such it is a living, changing thing, liable to decay and disintegration as well as to revitalizing and reinforcement, and never any better than the generation that holds it in trust.[16]

One is able to better accept responsibility for making decisions, both for themselves and others; to care for possessions; and to discover that the Christian tenets of love, acceptance, and forgiveness can help an individual to understand himself and others and to take a more responsible place in his home, chapel, and work.

C. Learning From Camping Activities:

Learning from nature itself cannot be under-estimated. The total camp experience is real--not artificial--and involves the total structure of living. The small group camping experience can be a real learning experience and may be summarized as follows:

1. A feeling of individual concern and personalization which one does not get in an urban environment.

2. More variety of experiences--every camping experience is and should be different.

3. Actual involvement in planning the camping experience--it is the experience that counts.

4. Intense experience in a short time frame.

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[16] Ibid., p. 126-127.

5. Opportunities to test moral values and feelings without judgment of home, peers in barracks, and normal adult climate.[17]

6. More realistic assistance and action in the area of ecology and pollution. After all, ecology means the study of one's home, and where can one better study one's home then in the setting of the camp!

> There is no better place to teach ecology than the great outdoors, for it is by definition the perfect ecological system...Many of today's young people and many of their elders want more than a good time--they want to understand their natural surroundings and preserve them whenever possible. They want to contribute in an organized and responsible manner.[18]

D. The Worship Experience and the Outdoors:

Remembering that our primary goal of out-of-door education in the chapel program is to further the development of the Christian experience we realize that people grow when they commit themselves faithfully to God's keeping, constantly acknowledging His demands, asking forgiveness for shortcomings, and persistently seeking to follow Christ. With good leadership, a relaxed and flexible schedule in an out-of-doors expedition, people can learn to their initiative, to experiment with activities of their own choice, and to develop their abilities. A participant grows when he relates new information to what he already knows and when he acts upon it

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[17]"There is a saying popular among intellectuals today that a society utterly secure in its beliefs never talks about them and that a society which constantly reiterates its beliefs is losing its conviction. Perhaps this was true in stable and relatively homogeneous pre-modern societies. It has not been true for any modern society. The modern society necessarily talks about its beliefs, argues about them, celebrates them, dramatizes them." Ibid., p. 124.

[18]William D. Ruckelshaus: Administrator, Environmental Protection Agency in speech at ACA National Convention. Camping Magazine, May 1972, p. 36.

under the influence of the Holy Spirit. When one explores the planned order of nature by using the elements of the natural environment, he easily recognizes and understands that God's power is always at work and is much vaster then he originally thought. The out-of-doors can help the camper to discover the wonder of God's plan in the natural world, of which he is very much a part--the ways of the insects, birds, and animals; in the design and development of land, bodies of water, and mountains; in the myriad and complex patterns of rocks, leaves and seeds; and in the inter-relatedness of all things.

Experiences found in outdoor living can go far in the development of the group's "worship service". What better service can one have, when there is the combination of the Christian heritage through scripture with the evidence of the creation itself. The camper can discover for himself opportunities of adoration, praise, penitence, petition, and intercession. Worship can become as natural as breathing when participants sense that all programs are undertaken in the name of, and to the glory of, God!

CHAPTER II

CHRISTIAN OUTDOOR EDUCATION AND SENSITIVITY GROUPS

Introduction

At the present time it is the mode in the military service to emphasize the development of human relations groups better known in some circles as sensitivity groups. The Army for example is implimenting programs where a number of leaders, including chaplains, will attend sensitivity training workshops under the auspices of the National Training Laboratories, Bethel, Maine, for the purpose of better understanding human relationships and principles of communication. The author of this paper has had the privilege of attending several such workshops for extended periods of time.

However, as the above program is instituted for leaders (officers and senior non-commissioned officers), it is almost impossible to give such experiences to the lower ranking service man and woman. It is the hope of the Army that those persons receiving such training will put their experiences to work in their troop-related occupations when they return to the installation. Having had experience in sensitivity training and conducting group counseling sessions, I am of the opinion that the desired goals can be, and maybe better, accomplished through small group camping. In presenting this case, I would like to first describe the purpose and value of sensitivity group work, and then to show how small group camping can facilitate and augment the experience.

Purpose And Value Of Sensitivity Groups

For brevity sake, instead of the term "sensitivity groups," I will substitute the term "T-Groups." The T-Group is an experience in social creativity. From ten to fifteen individuals face the task, within a relatively short but concentrated time period, of creating, developing, and maintaining a small social organization--a miniature society--under unusual conditions. This emerging social organization faces real, hard-headed problems of social formation, individual relationships, and work achievement.

While the T-Group and its task are unique, the T-Group is certainly not artificial. When a group first begins there must be the development/clarification of such fundamental ingredients of social organization as authority (power structure), the process for goal formation, the norm for personal and group behavior, procedures for productive work, and to establish what is to be expected from the leader. This process must be accomplished if there is to be a successful group.

Experience in social creativity provided by the T-Group has learning values that are difficult to receive elsewhere. Seldom in life is one in on the creation of a segment of society. Individuals are born into families where structures and organization are present. They learn to become part of an on-going organization, even though their entrance adds further dimensions to the organization. They enter a school, go to a church, laws are established for them. Even marriage, where a new family group is created, has relatively established role expectations and cultural traditions. If one is a founding member of a new organization, the pattern of organization is largely set through precedent and tradition.

> Only rarely, under emergency conditions as in Barrie's Admirable Crichton, are social assumptions tested and radically changed. Few people have the opportunity to be tossed, figuratively, from the sky and to face the necessity of hacking their way collaboratively out of a social jungle. If they did, they would gain new insights into the dynamics of social organization. They would come to understand on cognitive, feeling, and operational levels the great need for both order and change and the delicate relationship and balance that must lie between them. If in the process they had individually to re-win position through present accomplishments rather than previously secured status symbols, they would also increase in ability to be socially innovative and creative in other social situations. And if they learned habitually to test assumptions about social organizations, ineffective and archaic models might no longer perpetuate themselves.[19]

As the T-Group struggles with the problems of structure, goal clarification, and individual difficulties in working out patterns of membership adequate for both the individual and the group, the learning emphasis may be focused on the development of cultural norms, development of social organization, dynamics of group behavior, interpersonal relationships, or on individual and group value systems. Which direction the group is to take is to be determined by the learning needs and priorities of its members. However, because the T-Group is a very real social organization, to attempt to focus on any one aspect of human behavior alone--whether individual awareness of self-sensitivity to others, or understanding of group forces--would make a real experience artificial. One cannot understand group forces without, at the same time, understanding one's own relationships in the group. Perhaps the most important aspect of the T-Group process is to help a person understand what and who he is, how to read his behavioral patterns, and how to help another do the same for better communication and living in society.

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[19] Reading Book. Laboratories in Human Relations Training, NTL Learning Resources Corporation, Washington, D.C. 1971, p. 2.

This then, is the T-Group: a group formed for individual learning purposes where the data is created and analyzed by group work and not fed in from outside and interpreted by a teacher; where learning is a group task entered into jointly, where the trainer does not deny the group the experience of creating and maintaining their own group even though this experience will be difficult and may produce anxiety. Out of this experience are realized the two major goals of the T-Group--learning how to learn and learning how to become more effective in giving and receiving help.[20]

For the T-Group to be a real learning experience, it, like the camping experience, must have minimum conditions for learning. The following "conditions for learning" have been adapted from the NTL Reading Book previously mentioned.

> The following conditions need to be met in various ways if participants are to reach personal goals of improvement and change in insights, understanding, sensitivities, and skills.
>
> Presentation of Self: Until the individual has an opportunity to reveal the way he sees things and does things, he has little basis for improvement and change.
>
> Feedback: Individuals do not learn from their experience. They learn from bringing out the essential patterns of purpose, motives, and behavior in a situation where they can receive back clear and accurate information about the relevancy and effectiveness of their behavior. They need a feedback system which continuously operates so that they can change and correct what is inappropriate.
>
> Atmosphere: An atmosphere of trust and non-defensiveness is necessary for people both to be willing to expose their behavior and purposes and to accept feedback.
>
> Cognitive Map: Knowledge from research, theory, and experience is needed and important to enable the individual both to understand his

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[20]For an extensive description of Sensitivity Groups, see Bradford and Leland, editors, T-Group Theory and Laboratory Method. (New York: John Wiley and Sons, 1964.)

experiences and to generalize from them. But generally information is most effective where it follows experience and feedback.

Experimentation: Unless there is opportunity to try out new patterns of thought and behavior, they never become a part of the individual. Without experimental efforts relevant change is difficult to make.

Practice: Equally important is the need to practice new approaches so that the individual gains security in being different.

Application: Unless learning and change can be applied to back home situation, they are not likely to be effective or lasting. Attention needs to be given to helping individuals plan application.

Relearning How To Learn: Because much of our academic experience has led us to believe that we learn out of listening to authorities, there is frequently need to learn how to learn from presentation--feedback--experimentation.[21]

Christian Outdoor Education

With this in mind, the question now is, "Can Christian outdoor education and sensitivity group relationships be merged together for the benefit of the serviceman and woman?" The answer to this question is not only "yes", but that it has been going on long before sensitivity group relationships came into being. We have been dealing with sensitivity to people and attempting to help people relate to one another from the first day that camping began. It seems to me that we need only to capitalize on this by designing training and concern in the direction of relationships.

Outdoor camp settings can become a natural setting for a more conscious therapeutic dimension to the development of character building. Individuals can benefit from dealing with group members with problems even when they can make life together difficult and trying. "Working through" these problems improves the quality of human-empathy potential in any individual, and also enriches the quality of group life.

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[21] Reading Book. p. 1.

The goal is to help the camper to feel his own worth and goodness and to eliminate the need to strike out at or isolate himself from the rest of the community. Individuals share in the warmth of their accomplishments and gain from the reflection of their contributions to the increasing satisfaction in the group life. This realization brings pride in belonging, and in the knowledge that they can both contribute and gain from the total group life producing a true sense of community. All of this results in a more positive outlook, improved attitudes, better behavior, and deeper self-confidence. Writing for the Camping Magazine, Fred Bavley states that some of the most basic camper attitudes can be changed in this type of community when the following relationships are honored:

1. When a trust relationship is developed with peers, one is willing to take risks without fear of humiliation and embarassment.

2. If opportunities to achieve success is provided, there is gained improvement in self-images, confidence, and desire for new skills and abilities.

3. Each individual must be treated as an important person, with interests, needs, emotions, and desires for attention and recognition.

4. One brings his total life experience and it is here we begin. Must not seek to impose middle-class standards and values upon them.

5. Programs should carry some means for carry over back to the home community.[22]

Without spending further time on how sensitivity groups relate in the small group camping experience, I feel that the values of Christian outdoor education in the development of the Christian community is evidence enough. However, there is one more area of small group camping that I think sensitivity group relationships can be of assistance--leadership training.

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[22]Fred Bavley, "Camp Can Change Camper Attitudes." Camping Magazine, September 1972, p. 18.

Leadership Training And The Sensitivity Group

The use of sensitivity training can be invaluable in training the camp staff; for the creation of a Christian community within the small group is dependent upon good and capable leadership. Sensitivity training can very easily be a part of the pre-camp orientation--usually lasting about three days. It should be remembered that on any military installation, with the constant turn-over of personnel, one cannot rely on the same people to be staff members in any camping situation whether it is a retreat, extended camping trips, or seminars. Leadership has to be constantly enlisted and trained; and here is where the techniques of sensitivity training can be of value to the director.

This experience helps a leader to directly identify with the needs/feelings of the camper. For during this training, the leaders usually discover things about themselves which can increase over all effectivenes. Some of this information could be of a great shock to a person, especially to one who never suspected some of his findings. It is very important that the total group be supportive and in search of its own community level. If leaders cannot accept and support one another in community building, it is a sure bet that it will be hard to develop a sense of community when they are leading the small camping groups.

Consequently some of the general objectives that one would like to seek out in using this technique in the training of camp leaders would be as follows:

1. To develop increased openness and improved communication among the staff.

2. Individual staff members becoming more aware of the different leadership styles and effectiveness of other staff members.

3. To provide opportunities for individual staff members to gain a better understanding of problems faced by the campers--especially the trust factor.

4. To provide opportunities for individual staff members to present their concerns of the camping situation, and let the group aid in finding a solution.

5. The development of strong commitments to the camp philosophy, to its objectives, and to the welfare of the camper.[23]

This type of staff training is being utilized in professional camps and may be illustrated with this example cited by Robert Brower of the Circle M Day Camp, Illinois. The program works as follows:

> All participants are given an opportunity to work together on a task. This can be a case study, a problem to be solved, etc. Then they are given time to talk about what they learned in completing the task. This framework permits participants to share a common experience, and facilitates their conversation afterwards. They may talk about the task, their feelings while participating, the effectiveness or lack of effectiveness of others in the group, or ways of relating their learning to their own camp situation.
>
> Generally the trainer allows the learnings to be self directed or self discovered. The typical pattern of a leader lecturing or telling the group what they should know is avoided in a sensitivity program.
>
> Competent guidance must be part of planning for such a program. The question has been raised whether it would be better to omit sensitivity training from staff orientation rather than risk using it and making errors. Any activity we engage in at camp such as boating, swimming, camp craft or fire building, carries with it some risk. Competent personnel and planning minimizes the risk and maximizes the results.
>
> It is my experience that the sensitivity portion of our camp staff orientation develops a high commitment of staff toward one another and toward their campers. Another result is a commitment of the staff toward the camp philosophy. However, this is more likely to be a result of their good feelings toward a successful summer than a result of the training program to which they were exposed.

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[23]Adapted from the article by Robert Brower, "Sensitivity Training Aids Our Staff Development Program." Camping Magazine, Nov/Dec, 1970, p21.

> The camp skills and equipment usage portion of our staff orientation takes place after the sensitivity program and seems to run more efficiently and effectively at that time.[24]

With good leadership, the use of sensitivity training in the development of camp staff can be an excellent tool. If for no other reason then it prepares the ground work to the type of community that you are seeking to lead your campers to realize. There is a lot of room for this technique in the development of the Christian community.

Conclusion

Philosophy and ideology are great discussion topics, but will not have any practical implications to the development of community and spiritual renewal unless such theories can be made into a practicum. As there are no two military installations alike, the needs of individuals will vary. Consequently, each installation chapel situation will have to evaluate its own philosophy and develop its own programs. Some aids that should be universal in developing philosophy and program may be listed as follows:

1. What are the needs of the local chapel congregation?

2. What are the major issues that are confronting the chapel program in carrying out its mission?

3. Is there a need for outdoor education at your installation--if so what can it do to assist the total chapel program in spiritual renewal?

4. What programs do you want to develop out of these needs--retreats, extended camps, trail hikes, canoe trips, family life seminars, etc.?

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[24] Ibid., p 21.

5. What sites are available for such programs?

6. What are the present and potential sources of financial support for the program? Will the Chaplain's Fund be available? Appropriated Funds? Individual contributions?

7. Is there a possibility for extending the camping experience into continuing education back at the installation?

8. Coordination between different staff agencies must be realized; such as legal counsel through the Staff Judge Advocate Office, equipment and supplies from Special Services etc., food services from the food service division, public relation programs through the chapel and the information office, scheduling and renting of facilities through off-post facilities, medical needs, etc. through the hospital.

The list will be determined by the program. Enough of ideology--let's put it to use. Let's go camping now!

CHAPTER III

A PRACTICUM

Introduction

In this chapter an attempt will be made to apply the philosophy of Christian Outdoor Education to the chapel program. This is not an attempt to provide a practicum for all age groups, but is primarily for the single soldier and family group. However, this same philosophy could be adapted to younger age groups.

In beginning, let's quickly review the basic tenet of Christian Outdoor Education. In the words of Enst E. Klein:

> Christiam camping is the opportunity to practice this life of faith and love in small groups close to nature in the great outdoors, away from distracting influences. It is simple living, purposeful living, wholesome living. It is a religious quest. Just as Jesus took his disciples apart for instruction and spiritual discipline, so the modern Christian leaves his ordinary routines in quest of new perspectives, new faith, and renewed courage for life. This quest for responsibile maturity is the golden opportunity of the church. In a more or less primitive environment, the luxuries and artificialities of civilization are trimmed away so that life is seen in its elemental dimension--man, the world, and God. As he contemplates the great drama of nature--growth and decay, birth and death, the beautiful and the grotesque--the camper is confronted with the great question of the meaning of life. Camping becomes Christian when Christ is taken as a clue to creation and when faith in God becomes the decisive factor in personal character and in group relationship.[25]

Camping has become a vital link in the Christian education program of today's church. The influence of the out-of-doors upon our society,

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[25]Bone and Britten, Try The World Out. (Nashville: Resource Packet from the United Methodist Church, 1972,) p. 6.

coupled with more leisure, has opened the camping door for us. Camping is no longer only for the bravest or toughest, but appeals to the majority of our chapel group.

Because of the pace of life of our youth and adults, there is a cry for help. They want to slow down, relax, and rethink their sense of values. This is what camping is all about. Thus, chapels seeking to minister to the total man have this tool. A camping program of a chapel offers its constituency "a lab in living" experience with Christ at the center.

The "lab in living" for the chapel program can easily be the varied aspects of travel camping. Travel camping differs from resident camping, in that the latter is conducted at one primary location for a period of time; whereas travel camping is simply camping along the route of travel that is planned by the group. Travel camping may include such experiences as hiking, horseback camping, canoe camping, bike camping, and trailer travel to mention a few. Travel camping is not just for the sake of traveling, but rather to experience and build a solid community relationship with fellow campers in Christian growth.

As there are military installations just about throughout the world, travel camping can and may occur anywhere. Accessible to the East Coast installations is one of the most famous hiking trails--the Appalachian Trail. The West Coast installations have the high Sierras, and trails in the mountains of the Northwest. In areas where there are no established trails, county, geological survey, National Park, and Forest Service maps may be obtained and routes along little traveled roads in scenic parts of the country may be planned.

Trailer travel is also available for the single soldier--in that most Special Services have small camping trailers for use--and a caravan could

be organized. Trailer travel could be very meaningful over an extended period of time other then a weekend.

In some areas of the West and Southwest, there are excellent opportunities for small groups to utilize burrow and horse back travel. Equipment for such activities could be secured through outfitters who supply the animals, special gear, and guides. This would be more costly, yet it is still within reasonable range for servicemen and women if the trip is planned well in advance.

Canoe travel can be utilized just about anywhere there is water, except in the high mountains and large lakes where winds frequently cause waves and white caps; and lakes where speed boats abound, unless the canoeists stays close to shore most of the time. Streams with some rapids (such as the James River), quiet streams of the plains, and tidewater sections are ideal canoe ways.

The Uniqueness of Travel Camping

To most people, it is a real challenge to meet new situations. And in travel camping, this is one thing that is very prevalent--new challenges under new situations. There may be mountains to climb, streams to ford, having to survive through bad weather conditions without the luxuries of home, and heavy loads to carry.

However, the most challenging of travel camping is living with a group of people in a situation where the worth of each is of vital importance to the life of the group. In this setting, the self-centered individual or the "gold bricker" cannot exist for long without the group either suffering, or, more likely straightening him out. It is here in these unusual circumstances that each individual should come to feel that he can open his heart

and reveal himself without fear of group condemnation. Here, probably faster then in any other circumstance, each may develop, in a supporting community, a new sense of worth.[26] Also a whole new sense of value through re-evaluation of what is important becomes known when one is faced with the wilderness and a few possessions with which to protect or sustain himself.

Worship and study can be a great part of travel camping. In the quietness of the evening hour around a campfire--or during break times--the group can reach a depth of consideration of what is around and within themselves. This involvement allows one to think through the issues facing him and to formulate his ideas more clearly to himself and to the group. Out of these feelings and conclusions, worship becomes a natural entity and allows one to experience the fact that worship is not just reserved for the 11:00 worship hour.

But none of this may be possible, if good planning is not accomplished well in advance of any given camping experience. It is in this stage that success or failure will be insured.

The Planning Committee

If planning is necessary, who then is responsible for its accomplishment? Each installation has resources for the development and operation of a Religious Education Advisory Committee (REAC). REAC is composed of the chaplain and laymen involved in the operation of the church school and worship programs. Since Christian outdoor education is a part of the church school, then it is mandatory that a camping committee be established under the auspices of the REAC to program and plan all outdoor activities.

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[26]For further information on this subject see Robert P. Davis' book entitled Church Camping.(Richmond: John Knox Press, 1969), p. 49-50.

The camping committee would be responsible to take the philosophy and the general goals adopted by the KEAC and proceed to work out intermediate and long-range objectives that will reach these goals. In doing this, it is imperative of the committee to keep a constant eye on the needs of the community served, to include age groupings and needs, individuals being served, and how it all ties in with the total chapel program.

The camping committee should, after determining what programs and goals to pursue, specify the qualifications of staff leadership; and establish policies under which these individuals are to work. Such policies should include the types of camping experiences desired (youth through adult camps); leadership and grouping ratio, scheduling of camp facilities that give a variety of choices, (that would take into account vacation patterns of families as well as military operations that would involve the sponsor) the development of a basic library involving camping materials, overseeing public relations and promotion of camps, registration of campers, setting up of health and safety standards, reservation of sites and resources, development of necessary reports and evaluations needed for successful operation, and finally to be sure that every worker receives a word of appreciation for work well done.[27]

One more word about planning. Christian outdoor education begins just outside the walls of the chapel, and it must grow out of the actual courses of study and teaching of the chapel program itself. Travel camping is important to the full development of the chapel program, but prior work in the classroom is a must. Reading, discussion, and organization for such trips,

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[27]A full description of each of these activities may be found in Robert P. Davis' book Church Camping, pp. 18-39.

and a proper follow up through discussion, is just as important as the trip itself. Consequently the outdoor education experience should emerge naturally out of the local chapel program and should be adapted to meet the needs of the individuals being served.

In planning, the following tenets should be observed:

1. Regimentation should be avoided at all cost.

2. No matter how well planned the activity, unless every camper participating has had a hand in the launching of it, the activity will not be as complete or meaningful an experience as is possible, and it may in some instance prove harmful to the total program.

3. Primary emphasis should be given to helping each camper discover himself, his place in the group, his contribution to it, and his understanding of how people live together. Skills should be valued only as they contribute to achieving this aim.

4. The program content should be centered in the out-of-doors; it should give campers a fuller understanding of our natural resources and should teach them to solve some of their own problems connected with man's basic needs for food, clothing, shelter, group living, and spiritual needs.

5. Travel camping should give the individual the optimum chance for serving others first and making self secondary to the group.

6. Whatever the learning, and whatever the philosophy of REAC, the group should camp from the point of view that their adventure is to be fun.

7. It is the quality of life that one is seeking, and not just the event itself. As Dietrich Bonhoeffer so well put it:

> Quality is the greatest enemy of any kind of mass-leveling. Socially it means the renunciation of all place-hunting, a break with the cult of the 'stars', an open eye both upwards and downwards, especially in the choice of one's more intimate friends, and pleasure in private life as well as courage to enter public

> life. Culturally it means a return from the newspaper and the radio to the book, from feverish activity to unhurried leisure, from dispersion to concentration, from sensationalism to reflection, from virtuosity to art, from snobbery to modesty, from extravagance to moderation. Quantities are competitive, qualities are complementary.[28]

In summary, a well run camping experience does not just happen, for those that operate smoothly have had months of preparation. It is adviseable that the camping committee be established on a year round basis, as any camping experience for the next year should begin immediately after the completion of the present camp.[29]

Travel Camping For The Single Soldier

In travel camping, the whole world is your campground. Much of the fun of a trip like this is in the planning and anticipation of the trip. There is no end to the variety of vehicles that can be used: car, bus, trailer, bicycle, and motorbike. Again, the small group is the clue, and time and money alone will determine the boundaries of the trip itself. Suitable camp sites may be found by the hundred; from national and state parks, forests, and recreational areas; from an increasing number of denominational, interdenominational conference and private facilities. (See Appendix P) Aspects of travel camping which appeal to the young adults are (1) trail hiking, (2) canoe camping,(3) trailer travel, and (4) bike camping. Each will be looked at briefly.

A. Trail Hiking.

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[28]Dietrich Bonhoeffer, Letters and Papers From Prison. (New York: MacMillan Company, 1972), p. 13.

[29]For a detailed account of how this is to work, one should note Chapter Five, "Planning A Year's Work" in Robert P. Davis' book entitled Church Camping.

One of the most popular aspects of travel camping today is backpacking along a wilderness trail. In the local area, one only needs to come close to the Appalachian Trail to know this, for there are backpack to backpack hikers seeking to enjoy the wilderness and fresh air available there. Here again he discovers how simple life can be--that he can do, for a time at least, without the modern gadgets and comforts of the local installation he calls home.

Trail hiking increases the attitude of self-reliance and self-giving. The whole person seems profoundly elicited, honesty and openness are quickly realized. One finds an intense fellowship within a group that gathers wood, builds a fire, prepares their meals, expresses thanks and dependency on the Creator. For here cooperation is a must, tensions and difficulties must be faced and accepted and persons received for what they are. Here one may even learn something about himself that he did not know. There are very few places in life that the "I-Thou" relationships is so significantly an awareness to the individual and the group.

The value of hiking with backpack is not so much the program of activity, but rather the experience of being and doing. In preparation for this experience it has been found to be most valuable to have the group do some prior reading along a line that the group has decided upon. This resource may be called upon for fresh study around a camp fire in the evening, or during the breaks throughout the day. Many such resources are available, but two tried and true books are Dietrich Bonhoeffer's Life Together, and Erich Fromm's Art of Loving. But again, the group is there, not so much for the knowledge of faith, but for the faith of being. As Wallace Chappell states theologically about backpacking: "it is to know grace in the giveness of group relationships and the providence of life; it is to experience acceptance and

forgiveness as we live and camp together; it is to observe the redemptive power of love, making whole a less mature member of the group; it is to be thankful for a footwash-and-rub job at the end of a long day--this is the experiential level beneath theological meanings."[30]

In organizing a trail hike, it is imperative that the good planning mentioned above be implemented. Hiking involves a little different type of planning from other types of travel camping. For everything has to be carried either on one's own back or on someone else's back. Emergencies must be planned for, enough equipment, clothing, food, water, and other supplies must last the duration of the trip. But most important in prior planning is the determination of who is to go and who is not to go. The hiker does not require great previous knowledge, but he must be willing to try, be willing to adapt to new experiences, be determined and perserverant in hard times, and be prepared to fully enjoy life in the wilderness. All of this can easily be determined by the attitude of the hiker. The blunt truth is that trail hiking is not for everyone.

To aid in the planning process, I have included an agenda for planning purposes in Appendix B. This agenda is not all inclusive, but should be enough to get a camping committee well on the way to planning a trail hike.

Some of the essential aspects of trail hiking to be considered may be as follows:

1. Choosing a Trail: Before any group attempts a trail hike, it is highly adviseable that at least two leaders make a preliminary trip over the trail that will be covered leisurely by the whole group. This will enable

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[30]Wallace E. Chappell, When You Go Trail Camping. (Nashville: Division of the Local Church, United Methodist Church, 1968), p. 69.

the leaders to plan the length of each day's hike, possible campsites, know where the scenic views are, where water safe for drinking may be found, good firewood for cooking, etc. But most important, for groups that are not experienced in trail hiking, and not in good physical shape, the trail will be sure, and the possibility of getting lost will be minimal.

2. Staff Training: It is always best to have experienced trail hikers to lead the group, however, this is not necessary if the trail chosen is not of great endurance and length. It is advisable that the leaders bring the group together for a series of scheduled cook outs, short hikes, and possibly even an overnight camp-out to help the hikers become familiar with their equipment and how it feels when carrying a load on their backs. It is also essential for them to learn the skills of fire building, wood selection, cooking a variety of menu's, dishwashing, erecting of tents, compass, axe, and the proper care of the sleeping bag. The out-of-doors should be a comfortable feeling before attempting to handle any trail hike. All of this will go a long way in helping the group enjoy their time on the trail.

3. Hiking: For hiking along the trail, it is important to keep the packs light and the food and water adequate. Carry only the equipment that is necessary--no frills. The selection of the trail should reflect the experience and maturity of the camper, as well as the purpose of the hike. Be sure to carry a compass and map of the area, and allow different team members to lead the group with such items each day. It will be quickly learned by all that self-discipline is required for a healthy, safe, and enjoyable time on the trail. For further information as to what equipment is recommended for the trail see Appendix C.

4. The Load: The amount of weight each hiker should carry is the absolute minimum. A good rule of thumb is to ask of each item in the pack--

"Can I make the hike without you?" Fatigue and hot sun can quickly take a heavy toll when the pack is over loaded. It is recommended that the maximum weight be thirty-five pounds for a man and twenty-five pounds for a woman. Each person is to carry their own personal gear, plus a share of the communal gear and food. The type of trail, length of the hike, altitude of hike, all go a long way in determing the amount of weight each hiker is to carry. Plan ahead--enjoy the trail.

5. Distance: At first everyone is anxious to get on with the hike--to bust out, and cover ground. It is imperative to remember why you are going on the hike and to enjoy it. It is adviseable to plan a short walk the first day--arriving in camp early afternoon. This will allow the hiker to get the bugs out--fit the gear better to his back, and get the needed experience in setting up camp. No day should be so long that tiredness blurs out the primary purpose of the hike. "A trail hike is an experience of maturing in Christ toward the life of ministry."[31] If one is so bushed at the end of the day that he doesn't enjoy the campfire in the evening, it is a sign to the leader that he has gone too far. Some points to serve as guidelines should be:

a. Condition of the trail affect the distance.

b. When setting daily distances, consider all factors pertaining to the hike, and refresh your mind on the objectives of the hike. Then make your decision on the cautious side.

c. Pace the hike so all may enjoy and take in the real purpose of the hike.

d. Plan rest stops at scenic places. Help the hikers share the

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[31] Ibid., p. 21.

experience of the created world, its balance of nature, and the importance of good ecological practices.

e. Use the trail for good Christian education, for fun, and for maturing into the life of ministry which is the purpose of the trail hike.

f. If possible, include a lay-over day in your plans. This day alone will help weld the group into a stronger fellowship and accomplish a lot of important things such as: exploring a special interest, prepare a special meal, swimming, special programming, or to just relax the tired muscles.

6. The Log and Evaluation: Keeping a personal log by each member will aid in bringing all the experiences together at the end for a good period of evaluation. A good trail log is one that includes all the meaningful experiences, names, places, distances traveled, special events, and in-group activities. Not only is the log good for evaluation, but it will be helpful in compiling one central log which may be duplicated and distributed to each member once back at home. Such a record is important in helping other individuals/groups to plan and recruit members for future trail hikes. A sample evaluation sheet may be found in Appendix D.

B. Canoe Camping.

Canoe camping is another resource for the chapel's ministry in outdoor education. Individuals that participate in this type of experience quickly learn that the chapel goes far beyond the four walls of the sanctuary or the church school building. Canoe camping can provide a rich opportunity to come to know oneself better as a real person, to see one's relationship with God, and above all with his total creation. Those who have experienced canoe camping are quick to relate to the stronger fellowship, the renewed

interest and great participation of the individual with the total program of the chapel.

As in trail hiking, the canoe trail furnishes the scene for solid Christian living over a sustained period of days without the interference of the secular world. The secret of this program is also centered in a relaxed atmosphere and is one that provides many opportunities for the camper to reflect upon his life, his environment, his job, and his personal relationship to God. Here too is the sense of community--where each camper quickly learns to accept one another as they are, and cooperating as necessary to make the trip successful. Apart from these direct results, canoe camping may also result in nurturants such as: (a) opportunities for personal counseling in the best of environments and situations; (b) discovery of the laws and lessons of nature; and (c) the discovery of a sense of personal responsibility and stewardship for the beauty and wonder of God's creation.

What happens on a canoe trip however, is determined largely on what and how much preplanning is accomplished back at the chapel long before the canoes hit the water. As in trail hiking, canoe camping should follow very flexible schedules. A major consideration in planning a canoe trip that differs from other types of camping, is the number of campers to be taken on the trip. For effective and safe canoeing, the ideal canoe camp should be limited to eight campers and two leaders. The reason for such smallness in numbers is due to the fact that most overnight places for camping are geared to small groups. One other important factor--each camper should be skilled in swimming and water safety. It is not necessary that they have experience in a canoe; for a short time working with the canoe prior to the trip will be sufficient to become familiar with the basic techniques.

Prior to the canoe trip, the campers should be assembled and the following aspects of the trip be discussed and thoroughly understood: (a) what is the purpose of the canoe trip? (b) where are we going and why? (c) what equipment will be necessary. (A detailed list may be found in Appendix E.) Also the following requirements should be established and held to:

1. Learn the terminology of canoeing.

2. Basic instruction of how to handle a canoe. This can be accomplished in a swimming pool--but a moving stream is preferable.

3. Basic camping techniques, if they have not camped before.

4. Can each individual swim well enough in case of an emergency?

5. Do they know how to utilize the equipment?

6. How to utilize a map and compass. (Every serviceman should already know how to do this.)

7. Proper dispensing of jobs so each individual takes a fair share of the load.

8. Secure the proper permits (fire building, crossing private lands).

9. Development of food requirements. Water requirements? Sanitation requirements? (See Appendix's F and H for a suggested menu and sources for such items.)

10. Emergency first-aid requirements.

11. How to read the weather for safe traveling in a canoe.

The actual canoe camping trip evolves its own program much the same as the trail hike. The actual "happenings" of the trip form the setting for exciting encounter groups around the campfire following a day of activity on the water. It is not uncommon in the military to have a canoe trip consisting of men and women that do not actually know each other. Their per-

sonalities may conflict, and these aspects will come to light in a canoe--and they must be worked out. The leader must be very sensitive to this situation and allow the group to work together in forming a sense of community by digging into what is happening and why. There is no moralizing or judging one's actions, but the drawing on one's feelings is essential. This is more important in canoe camping then in any other type of camping, as a successful canoe trip demands cooperation and consideration.

Another program possibility may arise out of the serenity of the trip itself. When one is gliding down a river/stream, it is not uncommon for him to re-think some of his "subliminated feelings." At one time or another every person has some question that he thinks of privately, but does not often ask publicly. Most of the time these questions have to do with the inner and outer selves and what others think of us. If the group is cohesive enough, much value can be gleamed from such discussion.

The most popular discussion program is the "day's experience." This may also be a way to move into either of the above two points of discussion. Such questions as "What is the most exciting thing that happened to you today?" "What single experience, positive or negative, stands out most clearly in your mind?" "If you could start the day all over again, what would you do differently?" By asking "why", each individual is able to understand himself and relate to his environment better.

Again the success of any of the "persons oriented" programs is purely determined by the skill of the leader. The leader must be sure of his concept of Christian education, and be sensitive to the needs of the group that he is leading on this adventure. The amount of pre-planning, and the attitude of the campers themselves will determine the very nature of the program.

A typical day of travel may be as follows:

1. Arise at 6:00 a.m. If the group arises later, much valuable, and best canoeing time will be lost in cooking and breaking camp. If the group is to cross a large body of water, an early start is essential due to the lack of wind in the early morning hours.

2. Lunch is usually eaten around noon, and consists of cold food stuffs. See Appendix F for examples.

3. A new campsite should be selected early--no later than 4:30 p.m. The reason being that setting up camp, cutting wood, preparing dinner, swimming, and eating, all take time, and in the wilderness darkness comes fast.

4. Following dinner and the washing of the dishes, there should be opportunity for free time. This is an excellent time for fishing, making notes in the log, enjoy the scenery with a short hike, or sitting around the camp fire sharing in fellowship.

5. The hour before dark is an excellent time for an evaluation of the day, and group discussion. The campfire makes a good setting for worship and further discussion.

6. Since it is mandatory that each camper have at least eight hours of rest, then one should be ready for bed no later than 10:00 p.m.

If the canoe trip is to be a five to seven day trip, then it is highly recommended that a lay-over day be planned for. This brings a good change of pace, and allows extra time for fishing, exploring, and fun without the work of canoeing, portaging, and setting up camp. However, the schedule should reflect the purpose of the trip whether it is a two day or seven day adventure.

As in all phases of camping, before the campers leave for home, a

period of evaluation should be held. See Appendix D.[32]

C. Trailer Travel Camping.

Most Special Services on military installations have "pop-up" tent campers for a small nominal fee. Why not consider small group camping (twenty to thirty individuals) with such equipment traveling to different places of interest for extended periods of time--seven to fourteen days? There is more freedom in trailer travel than in hiking, canoeing, cycling, etc; for the trailer may carry more equipment and necessities for extended and varied trips.

This style of camping tailors the size of the group to the purpose of the trip. A combination type trip may be the purpose--where a group may trailer travel to a distant location and then proceed to do some backpacking, or canoe camping. The possibilities are limited only by the imagination of the group.

The values of such camping are much the same as above with trail hiking, canoeing, and any small group camping. You have the dependence upon community values, self-sufficiency in times of trouble, personality development, and of course the relating of ones spiritual experiences with his physical realities. Here also, you have the added experience of being able to experience more of God's creation--the mountains, plains, and seashore, and everything in between. In experiencing these different aspects, the camper is able to use imagination and resources to the fullest. All of this totals up to a new sense of being as the camper relates himself

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[32]For a more detailed account of canoe camping see Bill Reviere, The Campers Bible. (Garden City: Doubleday and Co., 1970) and Donald Germain, When You Go Canoe Camping. (Nahsville: Division of Local Church, The United Methodist Church, 1968).

to his Creator and to the people with whom he must live and meet.

In planning such a trip, the logistics are a little different from other types of small group camping. One particular problem is what clothing to wear and take with you. Proper planning will take care of this--for the route planned, activities involved, will determine the type of clothing taken and worn. However, one set of dress clothing (jacket and slacks for men and a dress for the women) should be standard for visiting public places like musieums, churches, etc. Camp clothing is the regular fare for the rest of the trip--with emphasis on being confortable. Carry enough clothing to keep respectable is another rule of thumb; and again, the purpose of the trip will determine what one takes and utilizes, not vice versa.

Always plan for a leisurely trip--too much distance takes away from the purpose. A leisurely trip considers time, distance, types of places to establish overnight and lay-over camps, and sighteseeing side trips. As the group travels, a daily log should be kept in each vehicle. Each day there is a different recorder, navigator, programer, and an individual responsible for cleaning up the vehicle. The activities at the camp site, i.e. rosters for cooking, setting up camp, packers, fire wood gathers, and worship are standard as in any other type of small group camping. The purpose of these rosters is to insure that everyone does his fair share, so the trip may be enjoyed by all.

The daily log is very valuable for evaluation at the end of the trip. Not only will you be able to know how far you have traveled, what the expenses were, what routes were traveled, what the unexpected was, but is also a running account of what you did and how you evaluated it each day. One's memory is not good enough to wait until the trip is over to do all of this--it must be a daily item, and kept current as the trip progresses.

A sample trailer travel log may be found in Appendix G.

One further note, if trailers are not available, the camping committee may want to investigate building a special trailer for such activities. The trailer is built on a boat trailer chasis and designed to carry all logistical material needed. For further information on this type of trailer, it is recommended that contact be made with the Outdoor Education Department of the Presbyterian School of Christian Education which has designed and built such a trailer. This would make an excellent project for a chapel group in the post craft shop; and chapel funds may be made available for all expenses.

D. Other Types of Travel Camping.

1. Bicycle/Motorcycle Trips. The bicycle and motorcycle are common place on any military installation. Why not try a week-end with such vehicles. Logistically speaking, the same applies for bicycle hiking as trail hiking. One travels light, expenses are small, and the techniques of camping, equipment, organization, leadership administration etc., are approximately the same. The only major difference may be in food supplies. Since the cyclist are on roads and trails closer to civilization, it is not necessary to rely on dehydrated foods. The trip plan would take into account the possibility of stopping every day for basic supplies.

Where does one go on cycle hikes? Anywhere there is a trail or a road. Some State and National Parks have cycle trails; rural road networks are excellent for cycling. Many parks and recreation departments organize bicycle camping trips during the summer months. The Bicycle Institute of America, Inc. publishes an excellent free booklet, Bike Fun, that may be used for resource material.[33] Other sources for ideas may be the enter-

tainment section of the local newspaper. Many larger metropolitan areas organize cycle trips, and valuable information may be obtained from them.[34]

2. Spelunking. Why not include in the camping plans a special trip to explore caves. Caves have long fascinated men and women alike. In prehistoric times they were used to shelter whole tribes from the weather and predators. More recently, their beauty and grandeur, and the lure of their uncharted passages have made many of the nation's caves and cave systems such scenic, historic, and recreational attractions that they have been preserved in the National Park System. Caves suited for such camping expeditions are located generally throughout the country. Some areas, such as Wind Cave National Park, South Dakota, occasionally arrange tours guided by park rangers into the remote parts of the caves. Even inexperienced spelunkers have an opportunity to explore the lava-formed caves of Lava Beds National Monument in Northern California, and Craters of the Moon National Monument in Idaho. At these parks, lanterns and other equipment are available for a modest rental fee.

This type of travel camping can be combined with trailer travel expeditions. Natural history comes alive on such expeditions and broadens the camper's mind in considering the contrasts between human and natural history in God's Creation.

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[33]May be obtained from the Bicycle Institute of America, 122 East 42nd St., New York, New York 10017.

[34]An example of this may be the Baltimore, Maryland Recreation Department which organizes many such bike trips.

Conclusion

In concluding this section of the paper, let me stress, that the limits of travel camping for the single soldier is limited only by the imagination of those that plan. The time span for a camping trip will be determined by the purpose of the trip and the individuals involved. The service man and woman may be limited in time due to his duties, which would involve a short trip; or it may be possible to arrange a ten day affair with administrative leave or personal leave. A seven to ten day trip will work better for the development of community and interpersonal relationships then a two or three day trip. Again, the time duration will be governed primarily by the purpose of the trip.

Let's expand those barracks walls--let's help the serviceman as he serves his country to more fully appreciate the world that he is presently located in. Let's take an adventure in faith through travel camping with them!

The Military Family And Christian Outdoor Education

Families, families, sittin' on a wall,
Built of meetings, committees and all.
They're scattered here, and scattered there,
All of them in much despair,
All the king's pastors and all the king's men,
Couldn't schedule them back together again.[35]

Every chapel program has heard the cry, "Something for everyone in the family," until the day has come when the family must miss chapel just to be together. And with the short work week, the age of affluence--energy crisis or not--families are hitting the road to get away from the splinter-

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[35]Henry Maxey, "Family Ministry Through Recreation", Church Recreation Magazine, Jan, Feb, Mar, 1973, p. 10.

azation that is hitting them.

Family camping is probably the "growing-est" thing in the field of recreation today. By the year 2000--some 350 million Americans are expected to have a third more leisure time than we enjoy today. Personal income is expected to rise significantly. As we approach the turn of the century, we are made increasingly aware that the future is already upon us. The demand for outdoor recreation is greater than the population growth. Visits to our national forests have increased 240 percent in the last ten years. New campgrounds catering to the needs of the family are popping up everywhere.

Families are traveling with gear ranging from adapted household items to carefully assembled outfits reminiscent of an African Safari. And the family on a camping trip does more than merely pitch a tent, park a trailer, and then sit inside. Living out of doors, being close to nature--these are the purposes of the trip. Camping in the family's mind involves a cluster of activities and impressions. Fishing, swimming, picture-taking, chopping wood, wind whistling in the trees, water splashing in a stream or lapping at a lake shore, an owl hooting at night--this is camping.

Now, how can the chapel program utilize such activities--activities that are so prevalent on any military post. Just a short ride around the housing area will show that there are a large percentage of families who have recreational vehicles and who use them.

The chapel can utilize family camping as an opportunity to provide an experience for living together as a Christian family unit and as a chapel family. Family camping offers the most concentrated single experience to educate entire families together in a Christian living. Family camping provides a leveling experience. Families participate on the same basis--same status, living in a simplified way of life. The lack of luxury in

the average family camp may be disturbing at first, but as they see what a camping experience can mean to their family unity, most families will recognize that happy family life really depends upon people and their relationships to one another rather than on things.

Family camping also provides for the development of Christian characteristics, and it encourages friendships with other families. It gives parents an opportunity to see what other parents and other children are like, and sometimes to discover hidden talents in their own family. In other words, family camping through the chapel program can in a way help families to do and learn together in the Christian context.

What does family camping programs demand of the chapel? Again, this is an area where the camping committee will have a large responsibility. But briefly, in order to conduct a good family camping expedition, there has to be the physical setting and facilities. It should be rustic, out-of-doors and close to nature in setting. Provisions should be made that all families live in a close proximity of each other in tents, trailers, cabins, or whatever the purpose of the experience calls for.

The program should center in personal and group relationships, and be a process of simplified relaxed group living, rather than in formal courses. The size of the group should be sufficiently small to provide a face-to-face informal approach in procedure rather than a mass approach. In cases where a larger amount of personnel are involved, then they should be divided up for most of the program into smaller units so this informality and closer relationship can be realized. This gives rise for opportunities in democratic group living on a Christian level; with opportunity for initiative, choice and responsibility on the part of every member of the group. The total camping experience is recreative in function and

makes large use of symbolism and ceremony through the varied activities.

To summarize the values of family camping in the chapel program, most of them may be stated as opportunities to:

1. become acquainted with one's own family and all its members;

2. experience differences, as evidenced by other families;

3. become sensitized to the natural environment surrounding them;

4. discover new ways of using resources for Christian family living;

5. discover the worth of each individual as a fellow child of God;

6. be able to be "alone" for a while--to meditate and feel your existence;

7. to witness the beauty of nature's wealth, of anothers inner personality, or even of one's own inner being hitherto unknown to him;

8. and finally the opportunity to discover that people want to listen, care for, and minister to each other and their needs.[36]

A. How To Get A Family Camping Program Started.

We must begin with the camping committee under REAC. They must find out what the interest of the chapel families are--is there a possibility for this type of program in the chapel? After such a survey has been accomplished, then the next step is basic leadership. Programs such as this call for the assembling of facts about conditions and requirements, analysis and interpretation of the facts and concerns, decisions about priority of goals, and about plans for accomplishment. Sound programs of this nature never just happen; it comes from well thought out plans and hard educational work on the part of the leaders and the professional re-

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[36]Adapted from John D. Rozeboom, Family Camping--Five Designs. (Nashville: Board of Discipleship, United Methodist Church, 1973), p. 5.

sources. People must be awakened to the possibilities of such an experience, then trained as to how to proceed.[37]

In developing this program, the design of activity must always be flexible. No two experiences will be alike because of the variables--persons involved, and situations. The design of the program will depend upon such things as purpose of the experience, leadership required, ages, abilities, interest of the participants, needs of the individuals involved, consideration for the health and safety of the group, what sites and resources are available, locale, climate, and the number of days and hours per day for the activity. Two of the most important guiding principles in planning are that the learning tasks are appropriate to the age and maturity of the participants and are chosen because they may best be accomplished in the outdoors.

Mobile camping (trail, canoe, trip, pack, trailer, etc) is readily available for use by military families. The mode of travel provides a variety for developing interests and skills. For our purposes, I will consider only the programs of family camping with travel trailers, tents, or camping centers that have cabins readily available for such purposes.

B. Types of Family Camping.

The military family is especially suited for five basic types of camping programs: cluster, colony, camporama, caravan, and retreat camping. Briefly, each may be described as follows.[38]

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[37]For an excellent account of how to program and plan a camping program, see Robert P. Davis, Church Camping. (Richmond: John Knox Press, 1969).

[38]A more complete description of each of these styles may be found in Elizabeth Genne's book Family Camps and Conferences and John Rozeboom's Family Camping--Five Designs.

1. Cluster Camping: This mode of camping is usually by tent or trailer and attended by ten or twelve families from one chapel. These families spend a week, or a long weekend, together and develop their own goals, programs, and resources. One family, with camping experience, should be designated as the "lead family" for the purpose of providing guidance for the entire group. Any adequate camping area where the families may have relative privacy and identity as a group is suitable.

Necessary camping equipment and food supplies are usually supplied by the individual family unit. Each family plans most of its own activities, such as crafts, hiking, and swimming. The entire cluster may share a campfire each night and plan a trip to a place of interest. But the major emphasis is on freedom for the individual family to "do-its-own-thing" with only a limited number of cluster activities. Leadership requirements: one lead family for each distinct unit of not more than ten to twelve families. A sample guide for programming a cluster camping unit may be seen in Appendix I.

2. Colony Camping: Length of time is again one week, or a long weekend, utilizing tents, trailers, cabins, or a combination of all three. Colony camping consist of several three or four family units. Three or four colony's might be included in one camp community. Each colony should not exceed sixteen individuals, and the total camp community might be from forty-eight to sixty-four persons.

The location of a colony camp could be a church or conference camp, or a suitable commercial site, again emphasizing privacy from other campers. Each colony uses its own leadership and resources, and develops its own pattern in relationship to a total camp program agreed on by all the campers. In an established camp most meals are served in the central dining hall for

the total camp community, but usually each colony plans and prepares one meal a day in its own living area. (A sample menu request sheet may be seen in Appendix H.)

In this type of camping the emphasis is on the colony as a unit planning and sharing together, with some time each day reserved for the individual family. An occasional experience is planned for the entire camp where all colonies share together.

Leadership requirements are usually one lead family per colony of three or four families, and one camp director family to coordinate the total community of four to sixteen families. A sample colony camping experience may be seen in Appendix J.

3. Camporama Camping: This is primarily a weekend family camping experience for a large number of families from one chapel, using their own personal equipment, seeking specific goals that the group at large have decided upon in advance. Primarily a fellowship weekend, featuring special events such as campfire and worship services for the entire group, and graded activities for the various ages of the group. Each family should plan to take their meals alone, yet one or more common meals may be planned for the entire camporama.

The location of such a camping experience can just about be anywhere, where there is enough room for the number of families to gather in a unit. Many times one of the members of the group has a cottage on a lake which may be utilized as the retreat site. Leadership involves one administrator family and one lead family for the total camp. If special events are planned then there are special resource persons involved as the program dictates. Approximately from ten to thirty families may utilize this experience with success. A sample camporama experience may be seen in Appendix K.

4. Caravan Camping: Caravan camping is very similar to trailer travel as mentioned above with the single soldier. The trip is usually planned by a group of families from one chapel family. The number of families is usually limited to those who can spend the entire specified period traveling together. It is not wise to have too many families either joining the trip in progress or leaving early.

The uniqueness of this type of camping experience is that the caravan moves from site to site--no real base camp for an extended period of time--along a carefully planned route according to the purpose of the trip. The The purpose may be to sightsee, discover new concerns and interests, visit a certain historic religious site, etc. It is not unusual for a group of families to plan an entire vacation of two weeks traveling as a caravan and covering up to two thousand miles. It is adviseable not to cover too much territory, for one is apt to miss the real purpose of the trip and find themselves primarily cooped up in a car covering miles.

Leadership usually involves one lead family for each trip with approximately three to ten families in attendance. Words of caution concerning the caravan experience--plan your trip carefully, write ahead for reservations, adher to traffic control (not too many vehicles close together) and arrange for emergency situations along the route of travel. The secret to real success is "plan ahead." See Appendix L for a more complete outline of this experience.

5. A Camping Retreat: A camping retreat for the family is a little different from the above four types of camping experiences. It may involve any number of family groups, and is located in a resident camp--usually at a local church or denominational camp. The purpose of the retreat is to

cover a specific program--for example, a time for personal worship, fellowship with Christian friends, and fellowship with God. The retreat is a time for re-grouping--where the Christian has an opportunity to re-group his own Christian ideals and recapture his direction in life without the interference of outside pressures.

Just being away from home is no assurance of a successful retreat. For a retreat to become a meaningful time for worship and fellowship, the preparation must be intense. The leaders of the retreat must prepare for the activities to move fluidly. The participants must know exactly what the planners have in mind for the retreat, and have similar objectives.

Careful preparation is only the first step. Each participant must be given an opportunity for personal involvement in the time for worship and fellowship. The planners of the retreat should encourage the participants to bring a list of major problems or barriers to effective worship and fellowship with God in their own lives. During the retreat, the participants should be afforded an opportunity to verbalize and discuss these problems and barriers.

The leadership for family retreats usually consist of a planning group specified by the camping committee with one designated as the administrator, with as many assistants as the program calls for. Special resource persons are involved as is necessary. The main thesis of this experience is a specific topic, at a specific place, for a specific time, along a specific schedule that is fluid, to reach the needs of the community that is gathered. For a sample illustration of a camping retreat see Appendix M.

C. Further Specific Items For Planning.

1. Leadership in Family Camping: As mentioned above the camping

committee is primarily responsible for any camping activity in the chapel program, however, they are not the ones that carry out each individual camping experience. This is the responsibility of the director or lead family of each camping experience. In family camping, the lead family is the primary director.

Specific requirements for a good lead family is that they should have the basic camping skills in the style of camping the group has chosen to participate in. These skills may be learned or mastered by any family, but the one major pre-requisite for potential lead families is that they be warm, caring, dedicated, sensitive, and exciting. "A good lead family is one whose members can assist the group they work with in achieving their objectives as they work together as families in a camping situation."[39] John Rozenboom has summarized the requirements of a lead family quite well:

> Their role as small group leaders sets the tone for everything that happens at camp and includes the following:
> 1. The lead families serve as guides, sensitive to the needs of all members--young and old--of their colony. They are a part of the colony, and they join in all activities as participating members.
> 2. The lead families need to have a good idea of program possibilities, of available equipment, and have a fairly clear concept of how schedules can look and how to build them.
> 3. The lead family needs to have a good idea of leadership roles and of the formation and use of task groups.
> 4. The lead family should also be a resource in the use of songs, family worship, table arrangements and camp procedures at mealtime, areas of camp life such as safety, fire building, conservation, use of tools, etc.
> 5. The lead family would also use part of the time to check out or prepare the outdoor sites assigned to each unit, be sure the tools necessary for camp-craft skills are in place, and other matters are well in hand so the unit can proceed without undue problems.[40]

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[39] John D. Rozenboom, Family Camping--Five Designs. (Nashville: Board of Discipleship, The United Methodist Church, 1973), p. 12.

[40] Ibid., p. 34.

The camping committee should establish a training program for all prospective lead families. This training program would run preferably for one weekend at a local church camp or camp site. It is imperative that the whole family, since all members of the family are leaders and resource persons, be present at this training exercise. A sample lead family training experience schedule may be seen in Appendix N.

2. How Many Families and What Is The Administrative Inolvement? How many families will be involved in each of these camping experiences? Each program should be tailored to the needs of the participants. Consequently to determine the number of families, the camping committee has to carefully identify the purpose of the experience. Here the families who show an interest in this type of camping should be contacted as to why they are interested in this program. What are their personal goals? A group of these families should be brought together where they can conduct an "idea" session, putting down on paper their hopes, dreams, and concerns. It is from this information that the type of camping experience that seems best to meet these needs may be resolved. A sample family portrait sheet is found in Appendix R.

Secondly, there is the need to obtain as much information about what will be needed for such an adventure. Write or contact as many agencies or individuals as necessary to obtain the information needed in regards to camping sites available for such an experience, dates available, approximate costs, etc. The tourist bureau or the National Parks and Forest Services are excellent resources for finding a suitable place to camp. The main thing is to secure as much information as you can about all kinds of possibilities, which the group then may decide upon. A

sample preliminary checklist for such planning may be seen in Appendix O.

Thirdly, in the light of the purpose and the information gathered, the planning group should then make a tentative selection of sites and proposal of styles of camping, program, and how many families should attend. At least two or three possibilities should be presented to as many of the interested families as possible. This group should decide upon one possibility and prepare it for presentation to the camping committee for approval. This presentation should include plans for all necessary aspects of the project including purpose, destination (Appendix P), cost, equipment needed, number of families attending, health requirements (Appendix Q), and any other material that would make for complete planning.

3. Worship In The Family Camp: In any type of family camping, the worship experience should be planned for. If the leadership is not careful, the total experience would be one of just fun and fellowship. The worship experience can be the one experience that will draw all into a closer Christian fellowship. The worship experience is not superficial or exactly planned in detail. Informal worship may occur at any point in the schedule both during group times or when the family is alone. It may occur at mealtime, bedtime, early in the morning, while hiking or swimming, around the camfire, and at other times throughout the day, worship may emerge. These informal "happenings" are to be expected and as they occur they should be accepted and enjoyed for what they are--worship.

The beautiful part about the camping experience, new and innovative ways of worship may be tried. A teenager may have a guitar, and the whole camp may sing modern songs like "Day By Day" or "Joy Is Like The Rain", etc. One family group may desire to present a simple Bible story to the total

group, or various styles of family worship may be explored. The possibilities are unlimited; but the main point is, plan for the worship experience and expect it to happen.

4. Evaluation and Follow-Up: One final point about family camping--while the experience is fresh, it is necessary to get an evaluation from all members of the family. There are many ways to evaluate--a formal evaluation sheet may be seen in Appendix G--or a simple informal one devised around specific aspects of the experience may be handed out to each family the last night of the camp. The lead families/staff may then look over these evaluations and make their recommendations to the camping committee for future plans.

Conclusion

This paper has not attempted to cover all the aspects of the family and single soldier camping experience, for each chapel group will have to tailor it to their needs and demands. I have sought to try and analize the needs of an average chapel community in outline and to present a program through Christian outdoor education that may reach these needs.

I do not know all the problems that face our congregations today, but I believe that they are people who have a very basic, God-given need for security as they grow and move in a world that is very temporal. So much of this temporary world cannot be trusted--so much of what they have put their faith in, and rested their hope, has fallen away at one time or another. And they are looking to the church for answers. Many are people who are like the old hound dog that was crated up and left sitting on a railway station platform for a long period of time. Someone noted the dog, and asked the station attendant what he was going to do with the dog.

The station attendant said, "We just don't know what we're going to do with that dog. He has been sitting in that crate for a long time; he doesn't know where it is he comes from, and he doesn't know where it is that he's going, and furthermore, he's done chewed up his tag."

We have a lot of activity in our chapels, but do we really know which direction we are headed and why? The chapel needs to take a strong look at its program. The outdoor education experience alone will not make for Christian community and experience in seeking the answer to the above illustration. But it can be a valuable part of the total program to answer the questions and needs of our people. We need to be prepared for these kinds of questions as we sit around a campfire or walking along a trail; the sort of probing into nature and our relationship to it; to be able to turn the shallow bull sessions sublty toward the deep thoughts of life. Only then, is there a likelihood that the hoped-for maturing and encounter experience of Christian outdoor education actually happen.

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APPENDIX

and

SELECTED BIBLIOGRAPHY

APPENDIX A

Objectives Of The Chief Of Chaplains

A. Religious Activities:

Provide a variety of religious activities designed to encourage individual and social change within the military community in order that people may more fully express their idenity, achieve group cohesiveness and be a witness to God. To do this, each chaplain must:

1. Develop a diversity of religious services and worship forms to provide opportunity for the expression of the differing life styles within his community of concern.

2. Provide ecumenical activities as encouraged and allowed by denominational policies.

3. Support the "professional team" concept (commander, chaplain, medical, social elements) in serving the needs of the "whole man" and develop his own skills in cooperating with the other motivating disciplines present within the military community.

4. Develop specific programs to include:

a. Lay leadership within congregations, organizations, and communities.

b. Lay participation in the religious program. Emphasis will be given to the establishment of parish councils, lay participation in worship, and lay visitation programs.

c. Worship and study opportunities for the single soldier through programs that are directed specifically at him/her.

d. Dependents of prisoners of war and those who are missing in action.

5. Increase the scope of the religious education program to include:

a. Experimental approaches in religious education schools including physical setting, curriculum design, and methods of instruction.

b. Use of multi-media approaches in the communication of religious faith.

c. Development of creative programs in such areas as coffee

house ministries, weekday religious educational programs, group learning opportunities for individuals and couples, teacher training, and the use of religious drama, dance and music.

d. Establishment of interest-oriented (in addition to age/sex group-oriented) discussion/action groups to work within the community of concern.

e. Improvement of chapel library facilities to include material of professional quality, including tape recorder cassette series and other multi-media aids, for in-depth reserarch in current religious/moral/ethical issues.

APPENDIX B

Agendas For Trail and Canoe Planning[41]

PLANNING GROUP

Statement of purpose
Age group: number maximum, minimum
Who will lead? Party chief? Others?
Possible dates? Sites?
Budget generalities: maximum and minimum, equipment.
Availability and cost of equipment.
General publicity through basic channels.
Recruitment problems and considerations.
With leaders: check up, reports, evaluation.
Who will follow through for us?

PLANNING GROUP AND HIKE/CANOE LEADERS

All the above: review, clear, and into more detail.
Transportation
Cost in detailed breakdown
Slide sets for promotion
Promotion in more detail
Budget in detail, buying, and equipment cost
Training of staff, meetings, and experiences
Memo of this and that
Set-up meetings
Reporting

LEADERS

Review the above
Dates in detail
Site in detail
Equipment in detail: What? Testing? Who? When? Cost?
Budget and money: chaplains fund? allocations? contingencies?
Training we need: ACA Training nearby? Red Cross Training?
"a flying trip" over trail/waterway? Experimentation needed?
Camping/hiking/canoing knowledge needed? Maps and compass?
Food? Menu's? Try-outs? Schedule?
Equipment list
Health blanks
Schedule
Publicity: press and schedule; letters and schedule, to whom, who write; meetings and who attends; schedule to show slides and recruit

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[41]Wallace E. Chappell, When You Go Trail Camping. (Nashville: Service Department, United Methodist Church, 1968), p. 75f (adapted).

Reporting, to whom, when, on what.

SET-UP MEETING
- Welcome, get acquainted, refreshments
- Review schedule, dates, places, facts, figures
- Health forms and related details
- Equipment: describe, give lists, demonstrate; show catalogues; talk of costs; list what will be furnished and what each hiker/canoest must supply; what not to buy; shoe break-in, etc.
- Good instructions (depends on arrangement); demonstration cookout; canoeing techniques, etc.
- Physical conditioning; importance; how to; how much.
- Memo list of all names, addresses
- Contact man (who to call to locate the party in case of at-home emergency)
- Preparation of the inner you

STAGING AREA (OR BASE CAMP)
- Distribution of food and gear; weighing; eliminating, etc.
- Menu lists distributed
- Axe, saw, and knife instruction
- Canoe instruction
- Walking and trail instruction; safety precautions
- Trail hygiene
- Conservation
- Gather and lock valuables
- Final worship

COMPLETION OF HIKE/CANOE TRIP
- Clean equipment
- Share experiences if not already done
- Evaluation
- Final moments of worship
- Board transportation home

APPENDIX C

Equipment List For Hikers[42]

NECESSARY:

Shoes:	One pair of regular hiking shoes that cover the ankle, well broken in; lace type preferred; rubber lug soles preferred; nylon laces best.
Socks:	One pair, heavy wool; to wear over one other pair of wool cotten/synthetic blend athletic sock, or pure silk, as preferred.
Trousers:	Must be tough and confortable, from jeans to ski pants.
Under Clothing:	One heavy cotton, or one wool shirt; light water-repellent (not waterproof) jacket; sweater, warm ski-parka.
Head:	Something to cover the head and shade the eyes, such as a water-repellent golf hat. Knitted cap or ear muffs (if in cold country).
Small Items:	Belt, two bandanas, dark glasses, 100 wooden matches (waterproof container), good pocket knife, lip ice, cotton gloves for warmth and handling hot pots.

OPTIONAL:

Small Items:	Watch, compass.

Things To Carry On Your Back
(Also your personal equipment)

NECESSARY:

Pack:	Contoured type frame with matched packsack is best.
Socks:	One extra pair of each kind.
Sleeping Bag:	Four pounds maximum weight. Mummy bags.
Sleeping Clothing:	(May be optional) Pajamas, insulated underwear, long handles, etc.
Sleeping Pad:	(May be optional) Rubber air mattress.
Small Items:	A few band-aids; two or more sheets of moleskin (2"x3" for blisters); medium C-Cell flashlight with new cells and extra bulb (leave wallet and keys under lock at base camp or in town); $1 bill; four 20' lines (nylon), soup-sized

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[42] Ibid., p. 81-82 (adapted)

spoon (your eating utensil on trail with backpackers); tooth brush and half-empty tube of tooth paste; small bar of soap; small terry cloth towel; suntan lotion in plastic bottle; comb, makeup (for gals devoid of inner charm); shaving stuff (a kit or two per party); one-half roll toilet paper; plastic hospital garbage can liner to protect sleeping bag; dozen 18" plastic freezer bags for small items, wet things, film, dry clothing. Two to four pounds total. Don't forget YOU carry it.

OPTIONAL ITEMS (you carry these also)

Under Clothing: One change--determined by how long on trail.

Trousers: Extra, lightweight pair; shorts or swimsuit.

Rain Gear: Lightweight plastic raincoat

Small Items: Camera to capture the beauty of the trail and rolls of film (sharing pictures can eliminate some cameras--but reproductions of many color pictures is prohibitive in cost); glasses, case, and extra glasses as needed; insect repellent as needed; emergency food (supplied to you at base camp); binoculars; one 4" candle; tiny sewing kit for mending (needle, thread, thimble, two buttons); four 3/4" wide rubber bands cut from baloon bicycle tube (used in securing shelter lines).

Fishing Gear: (Depends on local arrangements) Check for licensing regulations and types of gear to be needed. Remember you carry it in addition to everything else.

COMMUNAL EQUIPMENT:

Shelter: Nylon tents or each hiker will carry a 10'x12' sheet of plastic for shelter.

Cooking Equipment: Each hiker will carry a No. 10 can rigged with bailer wire, one camper carries the magnesium griddle, and the cooking utensils.

Food: Each hiker carries a share of the communal food, plus a small kit of personal and emergency rations we will furnish.

General Items: A number of items will be carried by various members of the party including fire permits, maps, compass, Hudson's Bay axe in sheath and saw, log book, New Testament, small spool of steel wire for repairing, medical kit, (carried by medic), 150' of nylon rope similar to water ski rope (as needed in area) for crossing swift streams, snow slopes, etc.

APPENDIX D

Sample Canoe Trip Evaluation Form[43]

Please help us to evaluate the trip. Circle the number that best describes your feelings about a particular activity. Circle a low number when you would rate something low, and a high number when you would rate an activity high.

Male_____ Female_____

Trip_____ Date_____

		Low				High
1.	My learning of outdoor skills	1	2	3	4	5
	Cooking in the out-of-doors	1	2	3	4	5
	Caring for personal body needs	1	2	3	4	5
	Awareness and responsibility for equipment	1	2	3	4	5
	Awareness and responsibility for creation	1	2	3	4	5
	New canoeing skills	1	2	3	4	5
2.	My learning new living skills	1	2	3	4	5
	Sharing with tentmate	1	2	3	4	5
	Sharing rbsponsibilities with living group	1	2	3	4	5
	New living relationships with those of same sex	1	2	3	4	5
	New living relationships with those of opposite sex	1	2	3	4	5
	Ability to accept responsibility for canoeing partnership	1	2	3	4	5
	My ability to use new living skills when I returned home	1	2	3	4	5
3.	My spiritual life	1	2	3	4	5
	My awareness of God as Lord of Creation	1	2	3	4	5
	My awareness of myself as a child of God	1	2	3	4	5
	Help provided by reading and discussions	1	2	3	4	5
	My participation in worship experiences	1	2	3	4	5
	My ability to discuss new feelings with others	1	2	3	4	5
4.	My overall reactions to canoe trip	1	2	3	4	5
	Amount of discussion time	1	2	3	4	5
	Sleeping arrangements	1	2	3	4	5
	Food	1	2	3	4	5
	Canoeing arrangements	1	2	3	4	5
	Amount of free time	1	2	3	4	5
	Amount of worship time	1	2	3	4	5
	Helpfulness of orientation to the actual trip	1	2	3	4	5
	Amount of time at campsite in final preparation for trip	1	2	3	4	5
	Adequate pre-planning time and experiences	1	2	3	4	5

Thank you for your time spent in evaluation. Any further comments you wish to make can be written on the reverse side of this sheet.

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[43]Adapted from Donald Germain, When You Go Canoe Camping. (Nashville: General Board of Education, United Methodist Church, 1968), p. 66.

APPENDIX E

Group Equipment List[44]

_____Canoes with paddles and yoke (one extra paddle for each canoe--all paddles should fit the canoest.)
_____Tents and plastic ground cloths
_____Tarpaulins (8x10 size)
_____Rope (50' nylon)
_____Axe (3/4 single bit)
_____Camp saw (folding type)
_____Nesting cook-kit (stacking type)
_____Spatula and can opener
_____Eating equipment, including ____Plates____Plastic cups
____Stainless steel utensils.
_____Matches in a waterproof container
_____Packsacks (not hiking type)
_____Life preservers
_____Soap (nondetergent)
_____Dishtowels
_____Scouring pads
_____Toilet paper
_____Shovel (folding)
_____Reflector oven (folding)
_____Fire grate (15"x26" where there are no established campsites)
_____Bug bombs
_____Aluminum foil
_____Food (dehydrated and freeze-dired where possible--well balanced meals.)
_____Litter bags for packing out cans and bottles

Leaders Checklist

_____Maps (cover with acetate)
_____Compass
_____Fire permit and camping permits
_____First aid kit
_____First aid manual
_____Flashlight and extra batteries
_____Aspirin, Pepto Bismol
_____Tweezers
_____Fingernail clippers
_____Scissors
_____Pocketknife
_____Matches in waterproof tube
_____Insect repellent
_____A couple of sturdy needles and thread (both heavy and light)
_____Pair of wire cutting pliers

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[44]Ibid., p 46-48 (Adapted)

_____Small roll of cord or twine
_____Small notebook and pencil

Personal Gear and Checklist

Carry all personal items in a homemade cloth bag with draw-strings at the top. This will make it possible for easy packing in waterproof bags before placing in packsacks.

_____Two cotton jeans (in addition some may wish a pair of short pants)
_____Two T-shirts or blouses
_____One cap or hat with brim
_____One long sleeved cotton shirt
_____One long sleeved sweat shirt
_____Four pair of underclothes
_____One pair of woolen socks
_____Four pair of cotton socks
_____One leather boots or ankle supporting tennis shoes for trail use.
_____Pair of lightweight shoes (moccasins or tennis shoes for campsite wear)
_____Windproof lightweight jacket
_____Lightweight rain suit or coat (rubberized type better than plastic)
_____Swimming suit
_____Pair of pajamas
_____Sleeping bag
_____Air mattress
_____Knife
_____Pair of extra shoe strings
_____Flashlight
_____New Testament with the Psalms
_____Small notebook and pencil
_____Camera and film (if desired, wrapped in plastic water proof bag)
_____Rod and reel with tackle in small metal box and reel removed and in bag (if desired)
_____Fishing license
_____(Those wearing glasses) Extra pair of glasses and a carrying case
_____Needed pills and drugs

The following toilet articles should be carried in a small plastic or separate bag:

_____Two towels, toothbrush, comb, etc.
_____One bar of floating soap in a container or plastic bag
_____One stick or can of insect repellent
_____Other needed toilet articles (Keep it simple)

APPENDIX F

Menu Suggestions For Canoe/Hiking Camping[45]

As in hiking, dehydrated foods are especially valuable to the canoe camper. Special trail packets of dehydrated foods in four-man plastic or foil envelopes are especially prepared for trail and canoe trips. Complete meals or special items such as ham'n potato dinner, chicken a la king, scrambled eggs mix, french toast mix, campers' vegetable stew, and a great variety of soups are available. Information about various dehydrated trail foods is available from most outfitters or a complete list is available from the manufacturer of such foods. Manufacturers of dehydrated trail foods are:

Bernard Food Industries, Inc.
217 North Jefferson Street
Chicago, Illinois 60606

A.D. Seidel and Sons
2323 Pratt Boulevard
Elk Grove Village, Illinois 60007

Church Wagon Foods
176 Oak Street
Newton, Massachusetts 02164

Freeze dried food products are also very good for this situation, and may be found in many sporting goods stores and camping supply dealers. Information pertaining to suppliers in one's area may be obtained from:

Armour & Co
P.O. Box 4309
Chicago, Illinois

Wilson & Co
Prudential Plaza
Chicago, Illinois 60601

Menu's should vary according to personal tastes and dietary needs. A sample menu for an extended trip may be found in When You Go Canoe Camping, by Donald L. Germain. Some samples are as follows:

BREAKFAST	LUNCH	DINNER
Fresh eggs	Bread, Peanut Butter	Beef stew (freeze-dried)
Bacon	Jelly, Cheese	Hot chocolate
Toast-jam	Tang drink, dried beef	Coffee
Hot Chocolate	Spam (use near end)	Chocolate pudding
Coffee	Rye-king (after bread gone)	
Tang, Orange	Raisins	
	Candy	

The important thing to remember about lunches is to keep them simple so that the group can easily eat in route without the necessity of gathering wood and building a fire or utilization of cookware.

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[45] Ibid., p 37-41. (adapted)

APPENDIX G

Trailer Travel Log[46]

Date:_____

From:_____ To:_____

Starting Mileage:_____ Mileage at end of day:_____

Time of Departure:_____ Time of arrival:_____

Routes followed:_____

_____

_____

Extra car expenses: Misc:_____

Gas:_____ Tolls:_____ Ice:_____

Shopping items:_____

_____

_____

_____

Costs of admissions:_____ No:_____

Place:_____

Points of interest:_____

_____

_____

Evaluation:_____

_____

_____

_____

Weather:_____

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[46]Presbyterian School of Christian Education, Richmond, Va.23227

APPENDIX H

Menu's And Food Orders[47]

Group_____Number in Group_____

Date Needed_____Guests (if any)_____

Order filled by:_____Checked by:_____

MENU	SUPPLIES	COST
Breakfast	Meat & Dairy Products	
	Fresh Vegtables & Fruit	
Lunch		
	Canned Food	
Dinner		
	Bakery Products	
Snack		
	Staples	

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[47]Robert P. Davis, Church Camping. (Richmond: John Knox Press, 1969), p. 118.

APPENDIX I

Cluster Camping

A. Plans for one week, made by a typical cluster camp.[48]

FIRST DAY:

Lead family arrives early in day, other families in afternoon. Setting up camp, getting acquainted, etc., as families arrive.

7:00 Evening campfire, first formal session of cluster group. Information, etc.

9:30 Back to tents/trailers (younger children earlier.)

SECOND DAY:

before 9:30 Family activity, including family worship, breakfast, cleanup, site work, etc.

9:30 All camp meeting. Lead family in charge, all members take a look at possible week, and begin to block in their week.

10:30 Explore camp area

11:30 Family activity, lunch time.

2:00 Leisure time--water front open. Families planning to use waterfront check with lifeguard about boats, rules, etc.

5:30 Suppertime

7:00 Evening campfire. Complete planning for week, singing, worship.

	THIRD DAY	FOURTH DAY	FIFTH DAY
Morning	Nature Hikes Family Crafts	Morning Swim Rafting, etc.	Bird Hike Blueberry picking Exploring
Afternoon	Family Games Swimming	Leisure Time	Trip to point of interest

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[48] John D. Rozenboom, Family Camping--Five Designs. (Nashville: Board of Discipleship, United Methodist Church, 1973), p. 30-31.

Evening	Adult Discussion with resource leader (if available)	Pot-Luck All-Camp dinner (family campfire for evening)	Family suppers and bedtime

SIXTH DAY

Clean-up day. Break camp. Scheduled camp closing period together, either morning or just after lunch; this depends on travel plans and when families must leave.

B. A typical day in a family cluster camp.

Get Up Time	Around 7:00 or 8:00 a.m.
Breakfast	Prepare, eat, and clean up.
Chores, etc.	Camp clean-up.
Family worship time	(Could be held earlier or planned for at a later time.)
All camp meeting	10:00 a.m. or 10:30 (early enough to be finished by 11:30.)
Noon Meal	Prepare, eat, and clean up.
Family Rest Period	Relaxation, sleeping, talking, reading, etc.
Swimming Area open	For family swimming, boating, etc. 2:00 to 4:00
Family Projects	Art, music, handiwork, hiking, etc.
Evening Meal	Prepare, eat, and clean up
Campfire	Around 7:00 p.m. (a selected family in charge) Use stories, singing, marshmallows, hot chocolate, etc., Bedtime for small children around 8:00 p.m. Coffee time, adult discussion and/or youth and older elementary activity around 8:30 p.m.
9:30 or 10:00 p.m.	Families go to bed.

APPENDIX J

Colony Camping

A. Distinct Values of the Colony Camp.

There are primarily three sets of associations developed: a) within the family, b) within the colony of three or four families, and c) in the total camp community of perhaps three or four colonies. The possibilities of each of these associations is far reaching. The lead families need to realize the potential of the in-family relationships and of the total camp associations. The primary value is the primary unit of three or four families, living and sharing together--where each learn from each--where the values of small group camping comes to life.

B. Sample Colony Program.[49]

The camp program is determined by the desires and plans of the families attending, within the possibilities of the site, the equipment and facilities available. Scheduling can best be seen in blocks of time. If the colony families live in tents and prepare their own food, larger time blocks will be needed for food preparation and cleanup. If the colony members eat in a central dining hall, meal times may be firmly scheduled, and the blocks of time will generally fit in between and after the established meal periods.

Sample Of One Colony's Plan

	MORNING	AFTERNOON	EVENING
SATURDAY	Staff Arrive	Total Staff Planning	Total Staff Planning
SUNDAY	Total Staff Planning	Families arrive: set up camp.	Vespers, first total camp community meeting.

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[49] Ibid., p. 34-35.

	MORNING	AFTERNOON	EVENING
MONDAY:	Planning as a colony, exploring the area	Campcraft, developing home-in-woods, swim, prepare evening meal	Vespers Colony campfire
TUESDAY:	Make burners, work in home-in-woods, lash, make reflector oven, prepare noon meal.	Swim, work in home-in-the-woods.	Our own vespers fire; invite another colony to share our vespers tomorrow night
WEDNESDAY:	Breakfast cookout	Hike, Swim	Campfire for total camp community
THURSDAY:	Create things	Prepare for cookout--supper cookout	Own vespers, games
FRIDAY:	Work in home-in-woods, make things, hike, sack lunch, clean home-in-woods.	Swim	Home-in-woods vespers
SATURDAY:	Evaluation, closing camp, lunch	Sharing in community, Clean up Depart	

The first full day at a family colony camp might look something like this:

7:30: Rise
8:00 Breakfast altogether in central dining hall. (Some units may cook out on later days.) Family worship as a total group or in colony groups. Personal time for toilet needs, cleanup, etc.
9:30 Colony meets as a group (with all family members participating as is practical) to begin to make plans for the week together. A mid-morning snack of celery sticks, graham crackers, fruit.
12:00 Lunch, followed by a short sing time, etc.
(one community group may have some kitchen responsibilities, on a rotating basis.)
2:00 Rest Hour
3:00 On first day, explore the camp area. (individual family time on other days for swimming, etc.)
5:30 May cook out evening meal, followed by singing and sharing time around a campfire, or other activity.
8:00 Younger children's bedtime. Parents and youth may gather around campfire for discussion time.

APPENDIX K

Camporama Camping

A. Purpose and Value.

The camporama setting brings together a fairly large group of families for a short period of time. Consequently attention to details by the leaders and planners is mandatory. Long range goals are not feasible, and emphasis should be placed on immediate experiences because of the short time.

B. Sample Camporama Program[50]

The families arrive, find their site, set up their tents or camp trailers, prepare their evening meal, visit the other families who came, and then at a designated time, gather around a large campfire or general assembly for inspiration, fellowship, singing, worship, and sometime for a speaker, film, or other kind of information imput.

On the second day, after the individual families have finished their worship, breakfast, and tentsite chores, a variety of things begins to happen. A 'process' begins to take place. A theme is identified, and the reason for being here emerges. Persons and families begin interacting. Relationships are established and tested. Involvement becomes the order of the day. Since time is short (about 50 hours total time), personal investment is concentrated, and there is sometimes an intensity about the camp not found in some other family camping styles.

The pre-camp work of the planning committee is extremely important in a camporama. Many of the details normally handled in the camp will have to be done ahead of time.

Group for the activities is important. Here are some questions to consider as you plan:

1. Should we use "age-group" groupings and for what activites?
2. Should we use 'interest-group' groupings and let each person take his own choice?
3. Should we use 'family-profile' groupings, all families with the same age children, for example?

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[50] Ibid., p. 39-40.

4. Do we use grouping procedures for tent locations or only for certain activities?

These decisions need to be made on the basis of the theme or objective of the particular camporama experience. As the planning committee decides which themes and groupings it will use, the schedule picture becomes clearer. Following is a basic schedule which gives you opportunity to select your own groupings, theme, and other features of the experience.

USER'S GUIDE

Basic Three-Day Camporama Schedule (Weekend or other time).

First Day	Second Day	Third Day
Morning:	Morning: Family Breakfast Family Worship Morning activity: groups, crafts, nature walks	Morning: Family Breakfast Family Worship Morning activity groups
Noon: Leaders Arrive Leaders Preparation.	Noon: Family Lunchtime	Noon: General worship service Family lunchtime clean up
Afternoon: Arrival of families. Set up tents Get acquainted	Afternoon: Relaxation time Group games, swimming, boating, fishing, recreation.	Afternoon: Pack up Leave
Supper: Family Suppertime	Supper: Family suppertime (or Camporama potluck supper)	
Evening: Campfire Singing Worship Program	Evening: Campfire Singing Worship Program	

APPENDIX L

Caravan Camping

A. Sample Background For A Family Caravan.[51]

There are many problems in putting such a trip together. Certainly one person should be delegated to be the family caravan director...He should know how to lead a group of persons in a flexible way and should be an organizer who can plan and carry out a complex plan with a wide variety of details.

Following are some problems the caravan will have to face. Who? When? Where? How? These should all be worked through before plans are firmed up.

Why? Each family should know why the group is going and why it is going together. Clear objectives or reasons for going will solve many of the problems which might come up during the trip. These objectives should be carefully written out, and each person going should have a part in developing them

Part of the objective should be to experience the church in our lives on a constant basis as we take part in this enterprise. Other objectives might be to gain information or to grow in understanding or to discover parts of the world we do not know and how they relate to us as Christian families.

Schedule, travel, and process problems take their proper place in the light of the objectives. Problems are significant and of great concern, but unless we know why, we may not be able to use the problems and demands of such a trip for the growth experience we want to have.

So--first, spend some time on why. Then get on with how, when, where, who. Schedule problems--these include specific trip plans, with specific locations identified and reserved for each stop. A tentative trip sheet should be studied by each family going, and each family should have a chance to help develop it and refine it. Can one family join the caravan at a specific site, part way through the schedule? Can another family leave the caravan early?

Travel problems--What do we do about a flat tire? What about personal insurance?...Do we drive together, or do we meet at certain points? Who makes reservations for the group? How do we eat, and when, and where? Does each car have safety and first-aid emergency material? What if someone gets sick? Are cars and equipment basically safe?

When you get this far, (after several months of planning) take a day together, and begin to work out the how-to-do-it questions. For this, you will find additional materials in the resources section helpful.

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[51] Ibid., p. 45.

B. A Sample Trip Sheet.

First morning . . . . . to 2:30 p.m.
Pack up and travel to Sacramento to meet at parking lot on west side of state capitol building by 2:30 p.m.

2:30 p.m. to 5:30 p.m. Travel about seventy-five miles to Clear Lake Campground on Clear Lake. Set up camp, and at approximately 6:30 have a group dinner followed by worship experience.

Second Morning . . . . . to 4:30 p.m.
Pack up, travel individually for sightseeing, up State Highway 20 to Fort Bragg, then State Highway 1 to north of Eureka Patricks Point Camp on the Pacific Ocean.

Third Morning . . . . . to 4:30 p.m.
Pack up and travel individually for sightseeing to Rim Village Campsite at Crater Lake National Park in Oregon.

Fourth morning. . . . to Lassen Volcanic National Park.

Fifth morning. . . . to State Park south end of Lake Tahoe.

Sixth morning . . . .to Yosemite.

etc.

This is a sample schedule, however, the group will want to be much more specific, including specific descriptions, locations, and variety of interest points. Some research should have been done about the area before leaving on the trip. It is important to tailor the trip sheet to the groups interest and to the number of days you have. Remember it is important to avoid trying to travel too many miles in one day--you will miss much, and the group will be too tired for a beneficial evening.

Note: A trip sheet could be set up as Appendix G.

APPENDIX M

Family Retreat Camping

A. Major Aspects of the Family Retreat.

There are two major aspects in considering family retreats. The first is that the family is the central unit for this experience. The subject matter to be considered is actually secondary to the family experiencing itself in the midst of a Christian community. The subject matter to be studied is to be presented so that it may be lived within this experience by the total family. The second major concern is to use as much of the existing natural resources as possible. The family, as a family, experiencing nature and coming to terms with it as it relates to their total family camp experience is sometimes difficult to achieve. But trying to do so, causes the family to come together and participate together in ways that is not available to them back home.

Most retreat programs depend on a schedule which is planned before camp and after the initial day follows a fairly standard routine for the rest of the retreat. A variety of schedules may be developed, but all of them should consider at least part of the time being used in graded experiences.

B. An Example of a Retreat Program For Worship and Fellowship.[52]

Evening Meal: Provide for six persons at each table. After the

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[52]Additional helps for planning Family Retreats are available in Elizabeth and William Genne', Church Family Camps and Conferences; and John D. Rozenboom, Family Camping--Five Designs.

meal, if possible, leave the retreat participants at the tables. Have a cleanup crew remove all utensils and leftovers so that tables are clean. While participants are still seated, give a brief statement of the purpose of the retreat (which has already been stated in your newsletter). Ask each to write on a sheet of paper the most meaningful experience in their Christian life, or if not a Christian, the most meaningful experience in his life. Instruct the participants to allow ten to fifteen minutes for personal reflection before writing. Have them then to volunteer to read their statements to the other five members at their table. After all have done this, then have them to explain "why" in the same manner. The total experience, including the meal, should take about two hours.

Reconvene the group. Move to a suitable place where the group can be together with out the interference of tables etc. Informal singing, and an informal worship service may be conducted by the participants.

Have a period of fellowship and fun, note--that children should be in bed at their regular times. Adult fellowship may follow.

SATURDAY:

Breakfast: Have breakfast with the same six persons. After breakfast clear tables. Ask each participant to write down the two great strengths of each person sitting at the table. Share with the group what is written. Majoring on the strengths of the other persons is an excellent "ice-breaker" for personal relationships and personal experiences. About two hours should be allowed for this exercise which will include the morning meal.

Reconvene the Group: Ask one participant to be prepared to lead a worship period on the need for personal expression in worship through prayer, song, scripture, silence, listening and testimony. After the

worship period, allow time for some of the members to share their feelings about the two group experiences which have taken place.

Again, ask each person to position himself anywhere he chooses on the retreat grounds and write a one-page (only) composition on the following questions: "How do I see myself as a person?" "What kind of person do I think other people think I am?" "What kind of person would I like to be?" "What are my goals and purposes in service to God, my friends, my family, and those who are not Christians?"

Reconvene for lunch. The afternoon should be used for play, fun, and fellowship. Written compositions should be brought to the evening meal.

Evening meal: Instruct participants to sit with the same six people. After the meal and clean up, ask the members to read each others composition.

Reconvene the group. Ask the members to discuss their feelings about the activities of encounter with the others in groups of sixes. Lead a worship period. Include a session of prayer for personal guidance in creative expression of the love of God. Encourage a real sharing session throughout this time.

Reconvene for fun and fellowship, followed by bedtime.

SUNDAY:

Breakfast--sharing of experiences of the retreat--conduct an evaluation period, and then depart home for regular Sunday activities.

APPENDIX N

Sample Lead Family Training Experience Schedule[53]

Friday Evening:

5:00 p.m.	Lead families arrive, get settled--erect tents, campers, etc. or move into other housing.
6:00	Prepare evening meal, eat, clean up, etc.
7:30	Evening campfire, get acquainted, fellowship, orientation, agenda building.
8:30	Bedtime for small children
9:00	Adult and youth discussion of leadership Plan for morning's experience
10:00	Campfire worship and to bed

Saturday:

7:30 a.m.	Wake up, breakfast, clean up, family worship
9:30	All-camp meeting. Plan for rest of weekend. Singing, games, etc.
11:30	Break for noon meal. Preparation, clean up. Relaxation
1:30 p.m.	Two groups. Younger children take a nature hike. The rest of the people build a plan for their own camps, followed by evaluation and discussion by all.
4:00	Swimming break, (if available at training site, if not, free time for individual consultation with leaders, a survey of materials, or a tour of the site.)
5:30	Evening meal time. This could be planned as an all-camp pot-luck. (If you do this, be sure to inform attendants before they come, so their supplies can be purchased accordingly.)
7:30	Evening campfire. Experience led by one of the families attending (secured before camp opens.)
8:30	Early bedtime
9:00	Adult and youth discussion of administration, promotion, etc. Complete plans for tomorrow.
10:00	Campfire worship and to bed

Sunday:

7:30 a.m.	Wake up, breakfast, clean up.
9:00	Early morning all-camp worship. Planned by another family.
9:30	Family activities for all family members
10:30	Evaluation of this training event and discussion of the procedure for evaluating any camping experience
11:30	Prepare and eat noon meal
1:30 p.m.	Break camp and leave (Try to have all participants leave from a total camp meeting, even if it is short, perhaps just a song and prayer in a friendship circle.)

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[53]John D. Rozeboom, Family Camping--Five Designs. p. 15.

APPENDIX O

Preliminary Checklist [54]
(for planning purposes)

INITIATING	Completed by (date)	Assigned For Follow up to:
Committee appointed to explore, make suggestions.	_____	_____
Committee report to local REAC	_____	_____
FIRST DECISIONS		
Decision to have a family camp experience this year.	_____	_____
Type of camp	_____	_____
Place or site	_____	_____
Dates of family camp	_____	_____
Number of families desired	_____	_____
Cost per family	_____	_____
IMPLEMENTING THE DECISIONS		
Family camp committee established	_____	_____
Leadership recruited	_____	_____
Publicity launched	_____	_____
ON-SITE POSSIBILITIES CHECKED		
Rules, requirements, etc., of site secured or established	_____	_____
Resources for the experience ordered	_____	_____
Materials and supplies ordered if needed	_____	_____

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[54] Ibid., p. 20-24.

INFORMATION TO CAMPERS	Completed by (date)	Assigned for follow up to:
When to arrive		
What to bring (list)		
Travel or route instructions		
Health and safety information		
Materials and skills sought from campers		
Date of precamp meeting (if any)		
Date of reunion (if any)		
Above information assembled	_____	_____
Above information distributed	_____	_____
LEADERSHIP TRAINING		
Date of training established	_____	_____
Leader's aggreement to attend	_____	_____
Cost of training covered	_____	_____
ADDITIONAL PROBLEMS OR FACTORS		
	_____	_____
	_____	_____
	_____	_____
	_____	_____
	_____	_____
	_____	_____
	_____	_____

APPENDIX P

Where Will We Go For Family Camping[55]

Most of the sites available to church groups planning family camping come within the following categories:

1. Camp and institution sites owned and operated by a church regional body and used for various kinds of camping and conference activity.

2. Camp or institution sites operated for a stated period each summer exclusively for family camping.

3. Sites owned and operated by other agencies, such as the "Y" and available to church groups on a scheduled rental basis.

4. Sites owned and operated by a local congregation.

5. Sites which may not be campsites but which can be adapted to carefully designed local church experiences (such as a cottage, farm, or large wooded area).

6. State or National Park facilities for group camps, available on a first-come-first-accepted basis; or state or national park facilities which can be used on an individual family basis, with the families securing living areas adjacent to or as close to each other as possible.

7. State Forests and National Forests, which are often less crowded than parks and often offer more privacy.

8. Commercial enterprises, with or without program features, where groups or families can register, and individually, or as a group, Schedule activities and plan use of existing program. More privately owned camping sites are being developed. Occasionally these have cabins or other permanent structure housing units.

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[55]Ibid., p. 9-10.

APPENDIX Q

Family Camp Health Report[56]

Family Name_____

Address_____
(street) (city) (State and zip)

The director suggests the following family health questions for your guidance and for the convenience of the camp nurse.

1. Does any member of the family have diabetes or any other disease requiring diet regulation or medication? Please list the name of the persons and the disease.

2. Has any member of the family ever suffered from or been told they have a heart disease severe enough to limit their activities? Which one?

3. Do you now know that a member of your family will need medical attention while at camp? If so, state the condition and need.

4. Have you had tetanus shots within the last three years?

(This is to be used only if the camp policy does not require the entire family to go to their doctor for a check-up before camp. Each family will take responsibility for the health and well-being of its members as if they were at home.)

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[56]Robert P. Davis, Church Camping. p. 110

APPENDIX R

Family Survey Sheet[57]

To learn what the members of your congregation are interested in, "The Family Camping Federation of America" has developed a survey that could easily be adapted to the chapel family, and enable one to readily determine the needs and desires of interested campers.

Survey

NAME_____ AGE_____

ADDRESS_____ OCCUPATION_____

MARITAL STATUS_____

1. Did you ever belong to a youth organization which was involved in camping? Name?

2. Have you ever had a summer camp experience (organized camp)?
   Where?
   Length of time?

3. Have you been camping with family or friends before?

4. What was the length of your longest camping trip?

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TYPES OF CAMPING VEHICLES:

	Have
Travel Trailer	_____
Tent Camper	_____
Motor Home	_____
Truck Camper	_____
Shell Camper	_____
Camper Van	_____
Dune Buggy	_____
Trail Bike	_____
Tent	_____

If you have a tent, what type?_____

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[57]Adapted from Reynold E. Carlson, Family Camping Instructors Manual. (Indiana University: Family Camping Federation of America), Appendix A.

The following are types of family camping. Please check any that you have participated in or hold a special interest in. Check one or more columns.

	Actual Participation	Interested In
Vehicular Camping		
Overnight camps	_____	_____
Camps for extended stays	_____	_____
Resorts	_____	_____
Backpacking	_____	_____
Canoe Trips	_____	_____
Boat Camping	_____	_____
Tent Camping	_____	_____
Organized group trips		
Float trips	_____	_____
Backpacking	_____	_____
Horsepacking	_____	_____
Spelunking	_____	_____

- - - - - - - - - - -

The following are some commonly accepted reasons why people camp. Please check those which have motivated you to camp.

_____Family background
_____Summer employment
_____Stimulated by high school courses
_____Low Cost Vacation
_____Interest in outdoor activities
_____Increase in leisure time
_____Influenced by friend or associates
_____New developments in camping equipment
_____Meet new people
_____Getting "Back to Nature"
_____Challenge of the out-of-doors
_____Desire to visit a different surrounding and environment

The following are some outdoor activities, many of which may be incorporated into the camping experience. Please check those which you have participated in, have an interest in or have leadership ability in. Check as many as you wish.

	Participant	Interest	Leadership Ability
Water sports	_____	_____	_____
Specify_____			
Nature Crafts	_____	_____	_____

	Participant	Interest	Leadership Ability
Fishing	_____	_____	_____
Canoeing	_____	_____	_____
Motor Boating	_____	_____	_____
Horseback Riding	_____	_____	_____
Outdoor Cooking	_____	_____	_____
Photography	_____	_____	_____
Nature Study	_____	_____	_____
First Aid	_____	_____	_____
Map and Compass	_____	_____	_____
Spelunking	_____	_____	_____
Star Gazing	_____	_____	_____
Nature Study	_____	_____	_____

In the space below, feel free to make any comments or special requests concerning the topics and activities you would like to see covered in a family camping outing.

A

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